

THE Anti-Slavery Reporter.

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The Anti-Slavery Reporter.

[The Editor, whilst grateful to all correspondents who may be kind enough to furnish him with information, desires to state that he is not responsible for the views stated by them, nor for quotations which may be inserted from other journals. The object of the REPORTER is to spread information, and articles are necessarily quoted which may contain views or statements for which their authors can alone be held responsible.]

PROCEEDINGS IN THE HIGH COURT OF JUSTICE.

TWO AFRICAN SLAVE BOYS MADE WARDS OF CHANCERY.

The British and Foreign Anti-Slavery Society

having incurred responsibility for heavy costs in this case, appeals to the innate sense of justice of the British public for that pecuniary assistance which can alone enable it to carry on its important work, and to stand forth as the protector of the rights of all Slaves, who are supposed to acquire the legal status of free-born men by touching British soil.

Result of the Action.

Although, owing to the intervention of the Roman Catholics, and the fact that CARDINAL MANNING is a Member of the Committee of the ANTI-SLAVERY SOCIETY, Mr. JUSTICE STIRLING decided to hand over the boys to the Roman Catholic BISHOP OF NATAL for education in the Trappist establishment in that Colony, it must be borne in mind that the ANTI-SLAVERY SOCIETY has been successful in gaining the sole object for which it contended, namely, the prevention of the boys being taken back to Swaziland, where there is no British law, and where, as is shown by the evidence, they would have been practically Slaves.

The intervention of the Roman Catholics was only an after-thought, and did not take place until long after the proceedings had been instituted; and had the Society not taken steps to prevent the possibility of these little boys being taken back into a state of servitude, between which and Slavery it is difficult to distinguish, the Roman Catholics would in all probability never have intervened on their behalf.

Mr. JUSTICE STIRLING's decision will form a precedent in all cases where native African children are brought to this country from districts where Slavery exists, and will render it easy to prevent their being taken back without guarantees that the freedom which they have acquired by touching British soil shall run no risk of being violated.

In carrying out this important object the Society has incurred a very large outlay—quite out of proportion to the limited means at its disposal—and it is hoped that the British public, which has always been foremost in Anti-Slavery zeal, will not allow the Society to suffer from its strict adherence to duty, as this would result in crippling its necessary and important work.

Donations towards this fund should be forwarded to—

The Treasurer or the Secretary of the Society,

55, New Broad Street, London, E.C.

(Marked *Anti-Slavery Legal Expenses Fund*.)

All contributions will be acknowledged in the public press.

Cheques to be crossed "BARCLAY, BEVAN & Co."

Nyassa Land.

FREE GROWN COFFEE.

WE have constantly heard it stated that free labour cannot be procured in Central Africa ; but that this is a fallacy has long ago been proved by the benevolence of Mr. JAMES STEVENSON, whose road between lakes Nyassa and Tanganyika, has now become one of the historic highways of Africa. Free labour has also been largely employed by the AFRICAN LAKES COMPANY through the enterprise of the brothers MOIR and Messrs. BUCHANAN.

We have frequently heard that no coffee fetches a better price in Mincing Lane than that produced by African free labour on the shores of Lake Nyassa, and we now find this confirmed by Dr. KERR CROSS, who gives the following interesting description of the single coffee plant, which, under Providence, has been the means of establishing coffee growing in the Highlands of Nyassa Land.

The story of a coffee plant as told by Dr. KERR CROSS possesses quite a romantic interest. Some ten years ago the authorities of Kew Gardens sent out by way of experiment a number of slips of the coffee plant to Blantyre, in Central Africa. Unfortunately, only one survived the long journey ; but this, as might be expected, was a particularly healthy and hardy little shrub. It grew, bore seed, proved itself wonderfully productive, and is now the progenitor of a million of plants growing on one estate alone, besides hundreds of thousands of others in that region. In three years the plants give return. The quality is also good, as shown by the fact that Shiré coffee has recently been fetching wholesale 112s. a hundredweight in the London Market. That little cutting from Kew bids fair, as Mr. CROSS says, to have a mighty civilising influence on this part of Africa, and to confer an inestimable boon on its people.

Hiring of Slaves by British Officials.

IN our last number, pages 159-160, we published a letter from the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY to the MARQUIS OF SALISBURY, drawing his Lordship's attention to a statement recently published by the SOCIETY, showing the action taken by former Governments with regard to the hiring of Slaves by British Officials. Although the acknowledgment of the Society's protest by the Foreign Office expressed no opinion upon the subject, it was not long before a telegram from Zanzibar was published in *The Times*, showing that the Sultan and Mr. PORTAL, Her Majesty's representative, had issued a decree forbidding the enlistment of Slaves as porters. In this case we can only repeat the time-honoured adage "Actions speak louder than words."

ZANZIBAR, September 11.

THE SULTAN and Mr. PORTAL have issued a decree forbidding the recruiting or enlisting of Slaves, coolies, and porters in the SULTAN's dominions for service outside these dominions. This is on account of the scarcity of labour. Over 1,100 porters have been sent from here since June, and now the German territories and the Congo State are wanting many more. Even Natal is applying. Native labour is so scarce here that Indian labour would be appreciated for clove-picking during the season.—*Our Correspondent, The Times*, September 12, 1891.

A further telegram from Zanzibar, dated October 20th, gives the important intelligence of further reforms in the administration of the Government, the following being appointed the first Ministry of Zanzibar:—GENERAL MATHEWS, *President*; MR. HUGH ROBERTSON, *Revenue*; CAPTAIN HATCH, *Army and Police*; CAPTAIN HARDINGE, *Harbour and Lights*; BOMANJI, *Public Works*; MAHOMED BIN SAIF, *Accounts*.

"Henceforth all accounts will be kept in English and Arabic, and will be always open to the inspection of the Consul-General, and no new undertakings or additional expenditure will be incurred without the consent of the British Consul-General."

WHAT THE PRESS SAYS.

The Globe.

A NICE question for controversialists is raised by the ANTI-SLAVERY SOCIETY in a letter just addressed to LORD SALISBURY. This is whether the hirer of Slave labour does not stand upon very much the same footing as its owner, from the broad standpoint of humanity. Indeed, it might be argued that if the receiver be worse than the thief, Mr. H. H. JOHNSTON and Lieut. STAIRS must be more culpable than the Zanzibar people, from whom they hired large numbers of Slaves to act as porters. Mr. STANLEY stands in the same position; he did not hesitate for a moment to purchase the services of TIPPOO TIB's savage bondsmen. It is clear that when Europeans enter into bargains of this sort they give direct encouragement to Slavery, and to the hideous traffic which feeds it with the raw material, just as those who hire horses help in some measure to keep up the price of horseflesh. We have, then, this anomaly—that while Great Britain makes heavy sacrifices, and is quite prepared to make more, for the suppression of the horrible system which is depopulating Africa, officials in her employ not only avail themselves of it but practically subsidise its authors. The only excuse is that of necessity: it often happens that Slaves are the only porters obtainable. Unless, therefore, they are hired, the work in hand comes to a standstill,

and the opening out of the Dark Continent is by so much delayed. In this case as in the other, the interests of humanity suffer, all authorities being in agreement that the best, if not the only, way of destroying the Slave-trade, is by establishing stations to block the caravan routes in the interior. It is on work of this sort that Mr. JOHNSTON and Lieutenant STAIRS are engaged, and its immense importance affords some justification for the employment of Slave labour—provided, of course, that free labour could not be obtained. Nevertheless, there stands on record Sir JAMES FERGUSON'S official declaration that "Slaves cannot be hired from their masters by British subjects." We fail to reconcile this statement with the fact that Her Majesty's Commissioner for Nyassaland, and a military officer holding her commission, have done the forbidden thing in open day and apparently without reproof.

The Daily Chronicle.

Mr. RUDYARD KIPLING, in one of the stories in his new volume, quietly assumes that a British official in India can "buy" a Mussulman girl from her greedy mother. Few men of his years know India better. It is scarcely a secret that on many a "hong" in China there are young women who have been bought, as Slaves, from the native town on the opposite bank, to which, after a time, they are returned with their freedom and so many dollars with which to buy a husband. Yet, fifty years ago, LORD PALMERSTON thought this sort of thing by officials "would be unfitting," and, in 1853, LORD CLARENDON endorsed the dictum of one of our Consuls that British officials should not even "hire Slaves for employment in their households." LORD RUSSELL, in 1862, prohibited a Consul from employing hired Slaves on his sugar estates. Under these circumstances, it is no wonder the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY have issued a paper on the subject, in view of the hiring of Slaves by Englishmen or persons using the British flag in explorations in Africa.

Birmingham Daily Post.

The letter addressed on behalf of the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY to LORD SALISBURY, concerning the alleged hiring of Slaves by British officials in East Africa, is only one further indication of the extreme jealousy with which the least possible approach towards English sanction of "the sum of all human villainies" is now watched. It is curious to recall how completely opinion has changed on this matter within the short period of a century. We pride ourselves upon having led the way in abolishing the Slave-trade, but it is only just over a hundred years since it was seriously discussed by the Privy Council whether our convicts, who were then for the first time to be transported beyond seas, should not preferably be sold to the BEY OF TRIPOLI as Slaves. After debate, the idea was rejected, but that it should have been seriously proposed as lately as 1787 will strike most folk as nothing short of astounding.

Reported Slavery in India.

NOTWITHSTANDING British vigilance and British humanitarian laws, the odious traffic in human flesh seems to revive here and there. Report comes from the Punjab that the nefarious traffic in women has again appeared there. There have been several complaints made to the officials of late about women being carried off to Sind for sale, and a few days ago six Indian villains were arrested at Sher Shah, who were taking a woman with them for the purpose.—*Madras Times.*

The Victoria Nyanza Railway.

THE importance of making a railway from the coast to the Victoria Nyanza has been recognised by all who understood the question as a first necessity in the opening up of Central Africa to legitimate commerce. The ANTI-SLAVERY SOCIETY (which was amongst the first to urge the construction of such a railway from Suakim to Berber, and which has never failed to lament the short-sighted policy that rejected the advice of General GORDON, LORD DUFFERIN, and other experts, with respect to that short, but important railway), has given the whole of its influence in support of the line from Mombasa to Nyanza, projected by the Imperial British East Africa Company. The difficulty, as in most of these undertakings, is want of capital, and we are now glad to learn that public opinion has been so far aroused by the necessity that existed for abandoning Uganda unless money were forthcoming, that the required sum of £40,000 for a survey of the line has been in great part raised by private enterprise and philanthropy. We are happy to state that the survey has now been ordered, and unless the range of mountains, which has been described as a dividing wall between the Masai country and the Lake, be different from all other mountain ranges, the surveyors will, no doubt, be able to find some depression through which a railway may be carried by windings and zigzags, as has been done with light railways in Australia, India, and elsewhere.

The ANTI-SLAVERY SOCIETY addressed a letter to LORD SALISBURY urging the Government to take steps to prevent the abandonment of Uganda by the officers of the IMPERIAL BRITISH EAST AFRICA COMPANY, which letter, with the reply of the Foreign Secretary, and press comments thereon, will be found below. We are heartily glad to find that the Company has been able to telegraph to Mombasa withdrawing its order for Captain LUGARD's retreat. In the interests of the native Christians, as well as of the missionaries and unfortunate victims of the Slave raids, we shall eagerly look for further news from Captain LUGARD.

BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY,

55, NEW BROAD STREET, LONDON, E.C.,

October 2nd, 1891.

TO THE RIGHT HONOURABLE THE MARQUIS OF SALISBURY, K.G., &c., &c.,
HER MAJESTY'S PRINCIPAL SECRETARY OF STATE FOR FOREIGN AFFAIRS.

MY LORD,

The Committee of the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY view with feelings of disappointment and dismay the contemplated abandonment by the Imperial British East Africa Company of the position they have held in Uganda. The reason given for this possible abandonment is the difficulty of keeping up communication with the Coast, which difficulty,

the Committee believe, can only be permanently and satisfactorily overcome by the construction of a light railway from Mombasa to the Victoria Nyanza.

The Committee are glad to feel that, in urging the necessity of this line of communication, they are only endorsing the views which have been advocated by Her Majesty's Government on various occasions.

In addition to the almost inevitable state of anarchy and bloodshed, to which the Kingdom of Uganda and adjoining territories would be reduced by the withdrawal of British influence, a great impetus would be immediately given to the Slave-trade which has so long devastated those regions.

The Committee feel assured that the cost of a railway to the lake would be small in comparison with the enormous expenditure in life and treasure that has been incurred by the efforts of Her Majesty's navy to check the transport of Slaves from the African coasts, and they would therefore earnestly call upon Her Majesty's Government to take such immediate steps as shall avert so deplorable a result as the abandonment of the country of Uganda.

In taking this step, the Committee feel that they are only calling upon Her Majesty's Government to carry out the programme approved by the Brussels Conference, with reference to the construction in Africa of roads and railways from the coast to the interior.

By Order of the Committee,

I have the honour to be,

Your Lordship's faithful servant,

CHAS. H. ALLEN, *Secretary*.

LORD SALISBURY'S REPLY.

FOREIGN OFFICE, *October 6th, 1891.*

SIR,—I am directed by the MARQUIS OF SALISBURY to acknowledge the receipt of your letter of the 2nd instant, urging Her Majesty's Government to take immediate steps to avert the abandonment of Uganda by the East Africa Company.

I am to state that your representation will receive his Lordship's consideration.

I am, Sir, your most obedient humble Servant,

T. V. LISTER.

THE SECRETARY, THE ANTI-SLAVERY SOCIETY,

55, New Broad Street, E.C.

The Victoria Nyanza Railway.

WHAT THE PRESS SAYS.

The Globe.

THE letter addressed to LORD SALISBURY by the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY, on the contemplated abandonment by the Imperial British East Africa Company of the position they hold in the kingdom of Uganda, deserves the most careful attention. The reason given for the proposed abandonment is the difficulty of keeping up communications with the coast. This difficulty can only be overcome by the construction of a railway between Mombasa and the Victoria Nyanza, for which the East Africa Company have not sufficient funds. The Committee of the ANTI-SLAVERY SOCIETY are of opinion that a light railway would be all that is necessary, but, if it is worth building a railway to Uganda at all, it is undoubtedly better to go to a little more expense at first, and build one which can carry the bulky products of the interior. The Committee press upon LORD SALISBURY'S attention the fact that the withdrawal of the East Africa Company will reduce Uganda to a state of anarchy, and give a great impetus to the Slave-trade. They further point out that the cost of the railway, which would unquestionably destroy the Slave-trade, would be small, compared with the "expenditure in life and treasure incurred by the efforts of Her Majesty's Navy to check" that horrible traffic. The imagination refuses to set bounds to what the future may have in store for the civilised nation to whose hands the development of Africa may be entrusted. To abandon Uganda may be to give up the offer of, perchance, another such an Empire as India, and people may argue that it ought not to depend on such a trifle as the construction of a light railway, where land can be had for nothing. But the fact remains that the East Africa Company have proclaimed their inability to carry out the work that is admitted to be necessary if they are to fulfil their mission. As we have pointed out before to-day, the sum for which they ask would probably be quite insufficient for the purpose, even were there no reason for objecting to the principle of a subsidy. The reasons for objecting, however, as we have shown, are of the weightiest character.

Daily Graphic.

The decision come to by the Directors of the Imperial British East Africa Company to abandon Uganda has created consternation in many quarters. The missionaries are especially concerned, but not less so the whole body of British adherents in Uganda, whether Christian or not. It concerns, too, very seriously, the prestige of the British Empire in Africa. A representative of the *Daily Graphic*, who yesterday saw the Secretary of the British East Africa Company at the offices—most unpretentious headquarters for the rulers of a huge province—at 2, Pall Mall East, was assured that the Company, to all seeming at present, would have no other course to pursue but withdraw from the valuable territory they have opened up to trade and civilisation.

"Naturally," added the Secretary, "the decision creates great anxiety in the minds of the missionary societies as to the safety of their missionaries and the native converts."

"One chief difficulty is the lack of proper means of transport?"

"Yes, that is one reason which makes the province difficult to hold, and has caused the Company to think it proper to withdraw, temporarily at least. The

province extends to 750,000 square miles, and since we went there we have not been standing still. During the first half of the current year 112 Slaves have been freed in the Malindi district, by the facilities for Slave redemption initiated by Mr. GEORGE S. MACKENZIE, and as a natural sequence of the repressive measures of the Company, child stealing, hitherto so prevalent, has practically ceased, and in Witu, by the 24th May, 1896, total emancipation will have been secured."

"With regard to the railway from Mombasa through the Company's territories. That not being proceeded with seriously affects you?"

"Certainly. You see, under the General Act of the Brussels Conference, the Government admitted the obligation of constructing roads, railways, and fortified stations, and of placing steamers upon the waterways purely for the suppression of the Slave-trade. Here are the words of Art. 1 of that Act referring to these obligations: 'The gradual establishment in the interior by the Powers to which the territories are subject of strongly occupied stations, in such a way as to make their protective or repressive action effectively felt in the territories devastated by Slave-hunting; the construction of roads, and in particular of railways, connecting the advanced stations with the coast, and permitting easy access to the inland waters, and to such of the upper courses of the rivers and streams as are broken by rapids and cataracts, in view of substituting economical and rapid means of transport for the present means of carriage by men; establishment of steamboats on the inland navigable waters, and on the lakes, supported by fortified posts established on the banks, establishment of telegraphic lines, insuring the communication of the posts and stations with the coast and with the administrative centres.'"

"On the face of it the Government's obligations seem plain enough."

"Quite so, and that is what makes the remarks of some of the newspapers—particularly some of the evening papers—hard to bear. The Government have actually assumed these responsibilities, and the Company being there is a mere accident. Some people say we ought not to desert the province, on Imperial grounds; but we cannot consider those merely, though willing to do all we can to avoid loss of British prestige in East Africa, we must think of our shareholders."

"The proposed survey was merely a preliminary matter?"

"That was all, and of course it is all nonsense, as has been stated, that the Government were going to give us £20,000 to build a railway. We are fully aware that what we propose is no small matter. Our withdrawal will imperil the safety of the Christian missionaries and their converts, who number a good many, and then, of course, Slave-raiding would be encouraged to its fullest extent, as in the past. As you no doubt know, we have kept a very sharp eye on the Slaves. When our caravans meet Slave caravans, they attack them and liberate the people, and send the leaders to the coast for trial. And actually a railway would be the best means of suppressing the Slave-trade, and the most economical. Indeed, the railway as an economic factor is very important. The Government cruisers lie about the coast, sending thousands of tons of coal up their funnels, but you want to get to the seat of the trade. It would actually be cheaper for the ratepayer if the railway was constructed."

"Sir WILLIAM HARCOURT seemed to think that this railway would be followed by others."

"Sir WILLIAM did not correctly gauge the position when he considered that the granting of a guarantee for the construction of a railway in East Africa would only lead to innumerable commercial ventures applying for similar works to be carried out

in their respective spheres, such as British South Africa. There is, however, no analogy whatever between the two, inasmuch as Slavery is rampant in the district which would be tapped by the railway in East Africa, while in such spheres as South Africa Slavery does not exist."

"Still, you look a good deal to the railway as likely to benefit your trade?"

"No doubt we would put all the traffic on it that we possibly could, and believe it would pay, as State railways in India pay. We have no wish to hide the fact that it would open up a great market to Manchester goods, and, indeed, all British goods."

"And Manchester goods are very much in need of a fresh field."

"Well, there is a fine field there. But as the case stands, should the apathy of the British public continue, and if the provision of the only practical substitute for human portage—which is only maintained by Slave raiding—is not made, we must, in the interests of our shareholders, discontinue trade rights in the province, stultify the efforts of the missionaries, and entail a return of the evils which existed before we went there."

The Rock.

◦ ◦ ◦ ◦ First they (the Imperial British East Africa Company) sent up to Uganda Messrs. JACKSON and GEDGE. After these came Captain LUGARD and his following of martial Soudanese. On his arrival the only party in Uganda who would look at him were the native Protestants. KING M'WANGA and the French priests with their converts would have preferred German suzerainty. So would the heathen in the kingdom, if they could not have independence, the loss of which they sulked over. The Mohammedans were mainly outside. This time it was not the Arab Slave-dealers, or even the Mahdists who were threatening. There was hovering near a Mohammedan body of far more resolution and potency, nothing less than the vanguard of the famous Senoussi fanatics. We were the first of English newspapers to point to the coming peril of these enthusiasts for Islam. When *The Times* and other newspapers spoke of the incursion of the Senoussi into the Soudan below Egypt, as though it were some nomad chieftain, we pointed out that these strangers who had shown their faces above that horizon were but the trickle of a coming deluge. Somewhere East or West, England will have to face these militant sectaries, and to tussle with them. Either on the frontier of Egypt, or on the bounds of the British sphere of influence in Central Africa, or on the confines of Sierra Leone, or possibly in all three quarters, we shall have to make our count with them. If we leave Uganda now they are sure to overwhelm it, and then they will follow our retreating footsteps, and force us finally somewhere to tackle and discomfit them. But, in that event, the whole Christian mission-work, whether Protestant or Romanist, in Uganda, will have perished in the disaster, and, probably, some of the European missionaries will have been murdered. If, therefore, the Company are not able to hold the post so far forward, or have not the finances to do so, our Government ought to step in and help, for to advance money now will be less expenditure in the end both of blood and treasure. The last tidings of Captain LUGARD were that he had temporarily united all factions in Uganda, and with the natives and his own troops had gone forward to Unyoro to fight these Mohammedans. We sincerely hope he has been victorious, and has succeeded in inflicting upon them such a decisive check as will hold them back until a firm state of affairs can be established north of the Victoria Nyanza.

But the Company have, as we think somewhat precipitately, sent orders to Captain LUGARD to return. They say that to keep him and his necessary following

there till the end of next year would entail an outgoing of from £30,000 to £40,000. At present transport by porters costs £200 a ton, and the Government dropped last session the Bill for a railway subsidy. There would be with a railway no difficulty in importing salt and other commodities from England at remunerative rates. Failing railway carriage, the transit of the goods, they say, would be too dear to be remunerative. Yet we cannot wholly believe this. With a steam launch on the River Tana, and a corps of camels, mules, and donkeys, caravans might be established which would transport articles of commerce at incomparably less charge than the present rates for porters.

On Tuesday, the Church Missionary Committee-room in Salisbury Square was crowded as the result of a special whip, and it was resolved to memorialise the Government in favour of an immediate pecuniary grant to the Company in order to retain the services of Captain LUGARD in Uganda. The Government, we are told, must be prepared to give at least ten thousand pounds. Sir JOHN KENNAWAY presided, and Sir ARNOLD KEMBALL, Sir THOMAS FOWELL BUXTON, and Mr. GEORGE MACKENZIE were there as directors of the Company. Sir C. EUAN SMITH was also present, as well as Bishop TUCKER, and the Rev. CYRIL GORDON, the gallant successor of ALEXANDER MACKAY, who has just returned from that far land. What was said we are precluded from reporting, because the speakers spoke in frank confidence, but all addressed themselves to the gravity of the situation, and there was an unanimous opinion that the withdrawal of Captain LUGARD would imperil the Protestant Christians, and probably the missionaries too. All the other factions, it was said, would combine against the Protestant Christians, and there would be instantly a frightful outbreak of persecution. We hope, therefore, the Government may be persuaded to intervene without delay. For ourselves we cannot minimise the urgency of the situation, yet we do not apprehend that the extreme danger would be from M'WANGA and the natives. A pension would probably be offered him, which would go far to ensure good behaviour. But without Maxim guns and arms of precision, and without Englishmen to lead and general the forces, the natives would never be able to withstand the impending onslaught of the Senoussi. That is the real danger, and that is the cause which makes the crisis one of Imperial concern. We think the Company should not have talked of retreat, but should have made strong representations to the Government.

The Times.

THE British East Africa Company cannot be accused of any want of enterprise or initiative. While the capital at their command is totally inadequate for the construction of a railway from the Coast to Victoria Nyanza, and while they rightly maintain that it is the duty and the interest of the Government to undertake or subsidise the work, the Company are going as far as they can in obtaining the precise information which will be required by the engineers on which to base their estimates and guide them as to their routes. Reference has already been made in *The Times* to the opinion of Sir JOHN FOWLER, that a railway from the coast to the lake is perfectly practicable, and that it need not cost more than two millions sterling. But while travellers like Mr. JOSEPH THOMSON, Dr. FISCHER, and Count TELEKI, and pioneers like Mr. JACKSON, Mr. PIGGOT, Captain LUGARD, and Captain ERIC SMITH, have collected much information as to the nature of the country to be traversed, there is no doubt that we know comparatively little about the formidable Mau escarpment and the country lying between that and the lake. While the escarpment presents no engineering difficulty, there is no doubt

that, unless an easy pass can be found over it, the expense of construction will be considerably increased. It is therefore highly desirable that the proposed route should be carefully examined by a competent surveyor. The Company have decided to go to the expense of such a survey, and have been fortunate enough to obtain the services of Captain J. R. L. MACDONALD, of the Royal Engineers, who will be accompanied by Captain J. W. PRINGLE, of the same corps, besides several other competent men. Captain MACDONALD is attached to the Indian Public Works Department, and has had much experience in railway construction in India. His last important work was in connection with the Zhob Valley survey. Captain MACDONALD leaves in about a fortnight, and it is expected that his survey, which will include levelling at the more critical points, will occupy about eight months. Notwithstanding all that has been done, our existing maps of the Company's territories are far from accurate, the distances in many cases being quite erroneous. It would therefore be quite impossible to rely upon them as a basis for railway construction, and in undertaking a perfectly fresh survey the Company have shown enterprise in the right direction. Captain MACDONALD will certainly add greatly to the information we already possess; much of his route will be over ground which has not previously been traversed. His party will be large enough to divide into two and even three sections. While one party will proceed along the Sabaki river, a second party will take another route from Mombasa. These will meet at a certain point on the Sabaki, and survey both banks. From Machakos the party will probably be divided into three, each to survey a separate rout, while on his return Captain MACDONALD proposes to cross the Kampé-plain. Thus, it is evident, the work will be done after a very thorough fashion. Of course, one of the first requisites of a railway route will be access to adequate water supply. It is to be hoped that this survey will lead to the desired result—the construction of a railway, directly or indirectly under Government auspices.

The Court Journal.

All agree in one thing, that the British East Africa Company cannot hope to do any permanent good until a railway is made from the Coast to the Victoria Nyanza. Hopes are entertained that LORD SALISBURY may press his proposals for granting a subsidy to the Company towards the construction of a line; but the threatened opposition from certain sections of the Liberal party, and the approach of a General Election, are felt to place the proposal in considerable jeopardy. Indeed, one authority says that the Germans would have a railway to the lake before we had, and in that case they would, of course, have a long start in the struggle for commercial supremacy.

The St. James's Gazette.

The arguments that might be urged against the abandonment of whatever position and influence England has attained in Uganda do not rest solely or primarily on philanthropic grounds. Retreat would mean relinquishing the best chance we have of putting down the Slave-trade which has desolated those regions; and this consideration may well weigh more than anything else with the supporters of the ANTI-SLAVERY SOCIETY, which has addressed LORD SALISBURY on the subject. But much more might be said. By maintaining our position in Uganda, and pushing on thence towards the Soudan, we should make our possessions on the coast of East Africa worth having; nor does there seem any other way of bringing this about. In other words, if we are to abandon Uganda, was it worth while to sacrifice Heligoland in

order to secure a share of East Africa? The English Government gave up a possession which had a tangible value for potential advantages in Africa; but it seems that no effort is to be made to realise these potential advantages.

The Tablet.

The Roman Catholic organ contributes a long and forcible leading article upon the threatened abandonment of Uganda, concluding with the following appeal to the ANTI-SLAVERY SOCIETY. It is satisfactory to know that our action has the high approval of the Roman Catholic body, which is so deeply interested in missions in Uganda.

Whatever enthusiasm and support has ever been commanded by the ANTI-SLAVERY SOCIETY might be directed to this object, with the full certainty that all the purposes of that Association would be more fully carried out by it than by any other work it has ever been able to perform. Were the beneficent ardour of the nation once awakened to the possibilities of permanent good to be wrought by its construction, the money would undoubtedly be forthcoming, as it always has been for any object that could show an equally clear title to support on humanitarian grounds. For the retreat from Uganda would mean the reaction of anarchy and barbarism in a country which had been at least partially won to civilisation and Christianity.

General Act of the Brussels Conference.

IN view of the questions that have lately arisen as to the hiring of Slaves by British officials, and as to the proposal to give Government assistance for the survey and making of a railway from the coast to Lake Victoria Nyanza (*vide Parliamentary Reports of last Session*), we think it may be useful to reprint some portions of the General Act, showing the duties undertaken by the Powers under that Act. Although a further time has been granted in which France may ratify the Act which she has already signed, we hold that England and those Powers which have ratified cannot escape the responsibilities attaching thereto.

The headings under the articles are our own for the convenience of our readers.

ARTICLE I.

(CONSTRUCTION OF ROADS, RAILWAYS, &c.)

The Powers declare that the most effective means for counteracting the Slave-trade in the interior of Africa are the following :—

1. Progressive organisation of the administrative, judicial, religious, and military services in the African territories placed under the sovereignty or protectorate of civilised nations.
2. The gradual establishment in the interior by the Powers to which the territories are subject of strongly occupied stations, in such a way as to make their protective or repressive action effectively felt in the territories devastated by Slave-hunting.

3. The construction of roads, and in particular of railways, connecting the advanced stations with the coast, and permitting easy access to the inland waters, and to such of the upper courses of the rivers and streams as are broken by rapids and cataracts, in view of substituting economical and rapid means of transport for the present means of carriage by men.

4. Establishment of steam-boats on the inland navigable waters and on the lakes, supported by fortified posts established on the banks.

5. Establishment of telegraphic lines, insuring the communication of the posts and stations with the coast and with the administrative centres.

6. Organization of expeditions and flying columns, to keep up the communication of the stations with each other and with the coast, to support repressive action, and to insure the security of high roads.

7. Restriction of the importation of fire-arms, at least of modern pattern, and of ammunition throughout the entire extent of the territories infected by the Slave-trade.

ARTICLE II.

(AID TO NATIVES AND TO COMMERCIAL UNDERTAKINGS).

The stations, the inland cruisers organised by each Power in its waters, and the posts which serve as ports of register for them shall, independently of their principal task, which is to prevent the capture of Slaves and intercept the routes of the Slave-trade, have the following subsidiary duties :—

1. To support and, if necessary, to serve as a refuge for the native populations, whether placed under the sovereignty or the protectorate of the State to which the station is subject, or independent, and temporarily for all other natives in case of imminent danger ; to place the populations of the first of these categories in a position to co-operate for their own defence ; to diminish inland wars between tribes by means of arbitration ; to initiate them in agricultural works and in the industrial arts so as to increase their welfare ; to raise them to civilisation and bring about the extinction of barbarous customs, such as cannibalism and human sacrifices.

2. To give aid and protection to commercial undertakings ; to watch over their legality by controlling especially contracts of service with natives, and to lead up to the foundation of permanent centres of cultivation and of commercial establishments.

3. To protect, without distinction of creed, the Missions which are already or are about to be established.

4. To provide for the sanitary service, and to grant hospitality and help to explorers and to all who take part in Africa in the work of repressing the Slave-trade.

ARTICLE IV.

(DELEGATION OF POWERS TO CHARTERED COMPANIES.)

The States exercising sovereign powers or protectorates in Africa may in all cases delegate to Companies provided with Charters all or a portion of the engagements which they assume in virtue of Article III. They remain, nevertheless, directly responsible for the engagements which they contract by the present Act, and guarantee the execution thereof. The Powers promise to receive, aid, and protect the national Associations and enterprises due to private initiative which may wish to co-operate in their possessions in the repression of the Slave-trade, subject to their receiving previous authorization, such authorization being revocable at any time, subject also to their being directed and controlled, and to the exclusion of the exercise of rights of sovereignty.

ARTICLE V.

(PLEDGE TO PASS NECESSARY LAW.)

The Contracting Powers undertake, unless this has already been provided for by their laws in accordance with the spirit of the present Article, to enact or propose to their respective Legislatures in the course of one year at latest from the date of the signature of the present General Act a law for rendering applicable, on the one hand, the provisions of their penal laws concerning the graver offences against the person, to the organizers and abettors of Slave-hunting, to perpetrators of the mutilation of adults and male infants, and to all persons who may take part in the capture of Slaves by violence; and, on the other hand, the provisions relating to offences against individual liberty, to carriers, transporters, and dealers in Slaves.

The associates and accessories of the different categories of Slave captors and dealers above specified shall be punished with penalties proportionate to those incurred by the principals.

Guilty persons who may have escaped from the jurisdiction of the authorities of the country where the crimes or offences have been committed shall be arrested either on communication of the incriminatory evidence by the authorities who have ascertained the violation of the law, or on production of any other proof of guilt by the Power on whose territory they may have been discovered, and shall be kept without other formality at the disposal of the Tribunals competent to try them.

The Powers will communicate to each other within the shortest possible delay the laws or decrees existing or promulgated in execution of the present Article.

ARTICLES VI. AND VII.

(FUGITIVE SLAVES NOT TO BE GIVEN UP.)

Slaves liberated in consequence of the stoppage or dispersal of a convoy in the interior of the continent shall be sent back, if circumstances permit, to their country of origin; if not, the local authorities shall facilitate as much as possible their means of living, and, if they desire it, help them to settle on the spot.

Any fugitive Slave claiming on the continent the protection of a Signatory Power shall obtain it, and shall be received in the camps and stations officially established by such Power, or on board the vessels of such Power plying on the lakes and rivers. Private stations and boats are only permitted to exercise the right of asylum subject to the previous sanction of such Power.

SLAVERY—AND WORSE—IN INDIA.

Is it possible (writes a correspondent to the *Madras Mail*) that within a few miles of British rule and influence a system of agricultural Slavery exists? "At Kahoda, two miles from Sanoardem, on the Western India Portuguese railway, a Brahmin owns a village of about thirty-two huts, in which all who reside are his personal property, who labour for him in his fields, and are in return housed, fed, and clad. Among them no marriage is permitted, but promiscuous cohabitation is encouraged, the offspring of which become the property of the landlord." Our correspondent, remarks the *Mail*, might see the same system, in a modified form, in some Mirasidar villages of the Chingleput District.—*Pall Mall Gazette*, 24th October, 1891.

Captain Lugard's Reports.

By favour of the IMPERIAL BRITISH EAST AFRICA COMPANY we are enabled to give a few extracts from the voluminous and very interesting reports to the Company, in which Captain LUGARD describes his adventurous journey to Uganda. These reports are dated 24th December, 1890, and are, consequently, of not so recent a date as the letters quoted above.

ARGUMENTS IN FAVOUR OF A RAILWAY.

I would here respectfully ask to be allowed to offer the suggestion that the capabilities of the route, *via* the Sabakhi, for a railway should be surveyed and reported on, if it is not already too late to make the suggestion. The physical difficulties lie almost entirely between Malindi and Makongeni, and in my hasty march they appeared to me to be nothing as compared with the difficulties in the country around Rabai and westwards. After reaching Makongeni there are practically no obstacles as far as Nzoi—some 240 miles—a few undulations being all. There is no watershed to the Sabakhi from the south until the Tsazo is reached. After crossing that stream, which is narrow and could be easily bridged, with firm quartz foundations on either bank, there are a few gullies running to the river, but I have never seen water in these even in the rains; low culverts would probably be all that was necessary in the present atmospheric conditions to carry off any possible stream they may now contribute. Were a railway to run from Mombasa to Malindi, connecting the coasts ports, its value as a means of checking the Slave-trade and smuggling, and of bringing into touch the ports in the Company's territory, would be invaluable; thence it could follow the Sabakhi route to Nzoi, where, by a gradual rise, it would have attained an elevation of 3,650 feet. If it is now too late to think of this route, I would still urge the advantage, in my humble opinion, of adopting this route for the inland telegraph proposed at the meeting of the shareholders. Iron wire is the one staple article of barter in Masai Land, and were a telegraph run for hundreds of miles through their country, it would, I think, be a never-ending source of trouble. Private individuals would cut it in the night, raiding bands would steal it wholesale, and its protection would be a serious matter. The Sabakhi is uninhabited, and the forts built along it, if garrisoned, would afford some protection, while, if this became the Company's caravan route, the constant traffic and armed caravans would secure its safety.

A SLAVE GANG.

Almost immediately after crossing the Tsavo we ran into a Slave caravan. I had, as is my custom, been superintending the issue of loads and departure of the caravan from camp, and was just overtaking the head of the Safari, when I met two or three suspicious-looking men with guns, and saw others skulking in the forest. I did not at once perceive the situation, but noticed the embarrassment of the men, the presence of several very young children (infants) which they were carrying, and that the caravan, instead of passing us in the broad path, was disappearing man by man as they came up (into the jungle). I demanded the reason for these things, and accused them of being a Slave caravan, which they strongly denied. I took away their guns and made them prisoners till I should prove the truth of their words, and sent Mr. WILSON on a-head to ascertain what he could, and capture any if he found they were a Slave caravan. Mr. DE WINTON searched the bush, and I

returned to the rear of the Safari to send word back to Shukri and the search party (who had returned to our previous camp to look for the missing Soudanese) to be on the look out and capture all they could. We found it was undoubtedly a Slave caravan. The headman in front says he saw fifteen girls in Slave-sticks, and we captured and liberated one man in a Slave-stick, and also found one woman Slave and three young children, two being emaciated with starvation. These I took on with me, together with a number of prisoners we captured. The common porters I released (taking away their arms), and retained two men of superior rank, and a boy, as evidence. These men I sent down to the coast under Mr. AUBURN's charge as prisoners from the Kibwezi, together with full details and evidence gathered from them and from the other prisoners whom I had released, as to the names of the owners and leaders of the caravan, &c., &c. (all of whom were Mombasa men). This evidence I sincerely hope will lead to the conviction and severe punishment of the Arabs implicated, since I spared no effort to make the evidence as complete and conclusive as possible.

KING M'WANGA.

On the 19th I found the king in state, with a large crowd of chiefs, mostly of the Catholic party. He is a young man, with good features, but his face showed irresolution and weakness, and he is given to unaccountable fits of giggling and laughing, which are very irritating. He directed me to wait for the arrival of the white men, but (thinking they were not coming) I declined, and said I had letters of introduction which I would read, and I proceeded to do so, sentence by sentence being translated. These were the two letters written by Mr. MACKENZIE, and the one by Sir F. DE WINTON. Shortly after the English missionaries came in, and the letters were again translated by them. I found that the whole country was in a scare about the flag, and there was (I was told) great relief that the letters said nothing about it. Many, I believe, were willing to fight rather than accept it. Personally I was anxious to obtain a treaty, and was indifferent to the trivial question of a flag. They will ask for it spontaneously I hope before the period for which a treaty is made elapses. I did not wait for dismissal, but having concluded the letters and given them to the king, I rose and said "kwaheré" (good-bye), saying I would speak of other matters later. The king then dismissed his court.

THE FRENCH ROMAN CATHOLIC MISSIONARIES.

I then went to the French priests, whom I assured of the impartial nature of the Company's rule, and freedom of religious worship, &c. I discussed many of the clauses I intended to put in the treaty, but they appeared to me to consider many minor details connected with their personal liberties and standing to be of more importance than the greater subjects of the peace and organisation of the country, to which latter subjects I had great difficulty in trying to keep them. Owing to my long residence abroad I have forgotten my French, and we had therefore to converse in Swahili, which was a very great drawback in a conversation, such as ours, carefully expressed and dealing with phrases like "spheres of influence," &c., which it was difficult to render in Swahili. However, I was able to read their letters in French, and Père LOMBARD could translate mine in English. They were mainly anxious to know if I would oppose the extension of their mission. I compelled them to say definitely where and when they proposed to go. They replied to Busoga immediately. I said that it was the duty of *any* mission to ask permission at the coast for any contemplated extension in a new country, so that the administration might state whether

or not they would approve of white settlers (of any profession or creed) settling in a country, and whether the Company could or not afford them protection in it. They said they regretted they had not done so, *promised to do so in the future*, and said that they had not contemplated any obstacle when they left the coast. I replied that personally I would put no impediment in their way, and would inform the Administrator-General of their intention, so that if he approved he should be in a position to offer them protection and facilities of transport and transit, mails, &c.

The bishop and most of the priests appeared to me well disposed, and were most courteous, and I was at great pains to be excessively polite, and my visit ended in their cordial promises of concurrence in all I had so far said, and in prophecies of success, &c. While not greatly relying on these promises, I was glad to have so far succeeded as to have established very friendly relations with them, and apparently to have won their regard, so that in the future our negotiations might at least be conducted with mutual courtesy and goodwill. Mr. GEDGE, I regret to say, though (as far as I can understand) having made the same proposals as myself, and with the sincerest wish to maintain cordial relations, was somehow a *bête noir* to them, and the bishop had complained that he had insulted him, though Mr. GEDGE's phrases appear to have been equally courteous with my own; consequently he was placed in a difficult position and at a disadvantage. I promised to explain to them in writing the different points I should bring forward in the treaty; and this I did next day. Père LOMBARD was the main conductor of the conversation, and was apparently a shrewd man, more alive to every smallest detail than any of them, and fond of arguing for arguing's sake. The bishop pleaded his new arrival in the country. Thus, in the first subject discussed, that of firearms, Père LOMBARD led a long discussion. The bishop and Père LOMBARD then departed, viz., December 22nd, for the south of the lake. A report reached me later that he had said that he intended to carry on his discussion with me from there, many months of course elapsing between each letter and reply. If this is true, he will be disappointed to find the subject of discussion was concluded some five days after his departure.

The whole aim and object of the priests seemed to be to *delay* any definite action on my part. They strongly counselled caution, and that all steps should be taken with infinite circumspection. Rash haste, they said, would be certain failure, and precipitate the country in war, and defeat my objects. After the bishop's departure, this phrase, "Poli, Poli," became a regular watchword with the priest left in charge, and whenever cornered in an argument, he would reply, "Yes, yes, very good, but 'Poli, Poli'" (slowly, slowly), till I laughingly chaffed him about it. The best of relations have been maintained between us up to date; he accepted Mr. GEDGE's invitation to a Christmas dinner, at which we all met, and yesterday I was able to send his sick companion some Liebig and English soups, which we have saved as medical comforts (provided by the kind forethought of Mr. MACKENZIE), they sending us fresh vegetables in return compliment.

THE ENGLISH MISSIONARIES.

A copy of the letter sent to the priests and Catholic party I sent to the English missionaries, *mutatis mutandis*, and asked both to explain fully to the chiefs of their parties all I had written. Having given them a day or two to do this, I sent for some of the Catholic chiefs, and asked if they had heard all. As they appeared to have heard nothing, I explained it all through myself, and told them to explain to the others. This I also did to the Protestant party, and I was continually engaged in

seeing chiefs and talking during these two days. One difficult question they at once raised, viz., whether the States tributary in old time to Uganda should remain so. This I was not prepared to concede, for I would much like to see Busoga especially independent; nor is there any reason why these countries should pay a tribute which Uganda at present is unable to enforce, and in return for which they get absolutely nothing, being self-governed and owing nothing of their administration or any other thing to Uganda. Moreover, the Company of course could not be pledged to assist M'WANGA in a war to recover unjust tribute, nor would it be well for the king to go to war independently. I therefore replied that I was a stranger, and knew nothing of the places they spoke of, that I would presently go round and see for myself, and that there were no words about them in the treaty. They were also a little nervous about the registration of arms, but I explained that at present there was no way of detecting thieves and highway robbers, or calculating the fighting strength of the country.

THE SIGNING OF THE TREATY.

The Protestants almost at once agreed to sign, but the Catholics were full of objections and difficulties. They insisted on the authority of the king being maintained, he being of their party, &c. I saw that if the Protestants were elated, and showed that they had gained a victory, the Catholic party would be exasperated into fighting rather than accept the treaty. I therefore spoke to the Protestants of leaving the country if the treaty were not signed, and they, not thinking at the time that the king or Catholics would agree, were so despondent that the Catholics rather bore the appearance of having won. At the same time I pretty plainly told the priests that if the Catholics hung back it was not my fault, that as regards religion I was impartial and without bias; but if there was difficulty about the treaty I should call on all who would sign to come on my side, and it would not be my fault if the Protestants alone responded and there was war. I saw this argument told. To the king I hinted I would leave the country, and go to Unyoro or Busoga; all therefore saw it to be to their advantage to sign, and none thought the other had scored a victory, at least so I think. I said I intended to present the treaty to the king next day, 24th. I did so in the afternoon, having meantime drawn out two copies. I read it, paraphrased it fully into simple English, and had every point fully brought out, and it was *thoroughly* rendered into Swahili. Many of the men present spoke Swahili fluently, and corrected my interpreter if he did not give the sense. A warm discussion arose on many points, but I waived argument till the reading was done. Then the chiefs were for signing, but the king held back, and giggled and fooled; he demanded time. I replied by rapping the table, and, speaking loudly, said he must sign *now*. I threatened to leave next day if he did not, and possibly to go to his enemies, the Wa Nyoro. I pointed out that he had lost the southern half of his kingdom to the Germans by his previous delay, and he would lose yet more if he delayed now. He was, I think, scared at my manner, and trembled very visibly, and was on the point of signing, when a rabble with guns, which crowded the doorway, threatened, I understand, to shoot the first man who signed, shouting that they were selling the country. So far as I know these belonged to neither party. I thought it a ruse of the king's at the time, but I am now inclined to believe it was genuine. They began cocking their guns and putting in cartridges. I had increased my Soudanese escort to twenty men, and they were drawn up on one side with fixed bayonets. Seeing that an immediate signature was hopeless, I said that to-morrow being Christmas Day, we would

not act on it, but the day following I *must* have his reply. On Christmas Day there was much excitement and discussion, and a fight seemed imminent; but late at night I heard that the Catholic chiefs had agreed to sign, and the king would do so too. On the 26th, after a long debate, the whole Barazra came over to my camp, and said the king would sign, provided I signed a codicil which they drew up. I signed this; it is attached to the treaty. I was then told that I was to go over alone and meet the king in private. Mr. DE WINTON, who accompanied me before, was subsequently also allowed to come as witness, and we took two or three Zanzibaris also. On the way a message came to say we had better not come, as some bad men on the way might do us an injury. I replied we had already arrived. We were led into one of the very innermost courts to a private house of M'WANGA's, only one (Catholic) chief being with us. Here we found M'WANGA and one or two chiefs only. One by one the other big chiefs dropped in quietly, and apparently secretly, till there was a full assemblage. The king said I had professed to come as his friend, but had given him no present whatever. I replied that I had come in great haste, and had left everything behind, but that I had presents among the loads Mr. STOKES had brought up, and when he would give me canoes to fetch them from Bukumbi I should be able to give him his present. He then demanded that I should add to the codicil that the tributary States should remain tributary to Uganda. I again answered as before, and said that I had written in the treaty "Uganda and its tributary States," and hereafter we would inquire more definitely into this matter. I succeeded in contenting them by allowing them to add in their codicil, after the words "I, M'WANGA, Sultan," the words "and all its countries." After a little further talk I succeeded in getting the king to sign. This he ordered one of his chiefs (his amanuensis) to do, but I insisted on his making a mark with his own hand, as he cannot write. He did this very unwillingly, and dashed the pen at the paper. I returned it, and insisted on his making a X on each.

His signature was witnessed by the mjasi (general of the army), who is his scribe. The biggest chiefs present also signed, and I handed one copy to M'WANGA and retained the other.

Mr. DE WINTON was present at both interviews, and can testify to the conscientious way in which every word of the treaty was explained and translated; he and DUALLA signed as witnesses. In explanation of the course of action I pursued, I must explain that, in my opinion, M'WANGA was a coward and an irresolute bully, with whom it would be better to show a firm, strong hand, and he would accord the position which one took for oneself. This estimate proved correct, and I was troubled by no impertinent questions regarding the number of men and guns I had brought, &c.

STRANGE WILL.

A LADY named CABOURET, living in the south of France, has left a fortune of £320,000 to any Frenchman who may succeed in organising a caravan of 500 of his compatriots and penetrating further than any one has ever done before into the wilds of Africa. The caravan may contain a larger number of persons, but, whether it does or not, one-half of its entire number must be brought back safe and sound to France. The will is to be disputed by her relatives. A Toulouse correspondent says the testator was a fervent admirer of Cardinal LAVIGERIE, and thought that the best way to kill the Slave-trade was to make Africa well known.—*Dublin Evening Mail*.

MEXICO.

III—Treatment of a Jamaica Negro.

ALLEGED ENSLAVEMENT OF BRITISH SUBJECTS IN MEXICO.

THE following startling narrative, drawn up by the victim of the ill-treatment, is submitted to our readers almost in the words that he gave us in our office. We have reason to believe that his story is true in the main, and so well has his case been received at the Foreign Office that the MARQUIS OF SALISBURY has ordered strict enquiry to be made on the spot into the truth of his statement. If the enslavement and ill-usage of British subjects really exists in Mexico, the Foreign Office will know how to put a stop to this breach of international law. As Mr. BETTY, the victim, tells us that he wishes to work his passage back to Jamaica, we should be glad if any of our readers can introduce him to any shipowner who can give him employment. We shall also gladly receive any small sums to buy food and clothing for Mr. BETTY, who, when he appeared before us, possessed only the thin suit of clothes in which he stood.

Our readers must excuse any slight defects in the English, which we have left almost as it was written, and we think, considering the writer is also master of Spanish, he does credit to the school in Jamaica which he attended. He also sat under the Rev. B. MILLARD, formerly Secretary of the ANTI-SLAVERY SOCIETY, and was well acquainted with that gentleman.

MR. BETTY'S NARRATIVE.

"I, the undersigned RICHARD J. BETTY, a British subject, was a manufacturer of India Rubber in Mexico, and got credit from two or three Merchants, undertaking to pay off the advances in India Rubber, I also got out a licence from the Mexican Government to extract the sap from the India rubber trees. I went into the bush with my men, provisions and tools to work when the Judge of Balancan sent me a summons to appear in court for having insulted Don MIGUEL LAZARAS, I wrote the Judge asking him to give me a week or two, to fix and secure my work which was on hand. He sent me another summons to obey the law as I was in their country I had to go down with my men twenty-one miles by water. Reaching Balancan, I met the Judge at his door standing up smoking a wooden pipe. I bid him good evening, he asked me in to take a seat so I did.

"He said to me 'you are Don RICARDO?' I said, 'Your obedient servant;' he said, 'Servant of God.' He then said to me, 'Now tell me what is the insult to Don MIGUEL?' I said to him, that Don MIGUEL had for me in store two hundred pounds of flour. I send one of my servants to him asking him to send me the flour by bearer as I required it. He sent back to say that he would not send the flour without a receipt. I went

myself; he said to me, 'unless you give a receipt in Spanish I will not give you that flour'; so I said to him that it was my property and I should take it; he then said to me, 'Go out of my house! you must remember that I am a rural constable.' I said, 'You may be a rural constable, that is for your Slaves and not for me'; so he took that for an insult. The Judge said to me, 'Is that all?' I said, 'Yes'; he said, 'I believe what you say for he told me the same, so you can go; it is finished.'

"During this time while I was away from my work, other men from a place by the name of Candilaria, which is a river that runs down into Laguna de Terminos, from a ranche which lies to the edge of that river, by the name of San Pedro, stole provision, rubber, and tools to the value of twelve hundred dollars. Leaving Balancan, I went back to my house; I stopped there for three days. After that I started with my men to the bush to work. Reaching my camp I found no rubber, no tools, and no provisions, save the camp. I then started back to Balancan and reported it to the Judge and merchants. They said that they had nothing to do with that, I must pay what I owe them. I said, 'Yes, but according to your law you have got to give me time to pay that.' They said 'No'; so I went back to my house, leaving my men and my servant to wait till I returned. I went down to Laguna de Terminos to Mr. ALFRED LATCH, the British Vice-Consul, and explained these things to him. He asked if they had put me in jail; I said 'No, but they are about doing so.' He gave me two letters, one to the Judge and one to the merchants. I went up the River Candilaria, reaching the ranche San Pedro, which is near to my house. The winter bound me up for three weeks. When MOSES THOMAS, a countryman of mine, was flogged, and put in stocks, and starved to death, I took a dollar out of my pocket and asked the Boss to sell me food for him; he said to me, 'Do not interfere.' Well, the poor man could not bear it for he was sick with fever and got one hundred lashes and nothing to eat; he died a short time afterwards. I myself buried him. I went down back to Laguna de Terminos and reported it to the British Vice-Consul. I take the steamer up to another river, which is the main river that gos to my house, by the name of Asoniasinta. On arriving at Balancan I give the letters which had been written by the British Vice-Consul to the Judge and merchants. After reading the letter the Judge said, 'Your Consul rules England and not Mexico.' He then called a policeman and put me in charge. I was in Balancan jail for eleven days, when I appealed for a higher Court. They sent me down to Jonuta, which is a districk of Balancan. I was kept in Jonutas jail for eight days, when the Judge of Jonuta sent for me, and said to me, 'According to the law of Mexico, your case is dismissed; now you can claim for false imprisonment, and the best way to do this is by going down to Laguna de Terminos to your Consul and explain all to him; he will fix it all for you.' So I asked him for a discharge paper from the jail of Jonuta with the Government stamp on it. He gave it to me; I then folded it up and put it in my pocket. He himself

got me a passage down to the Laguna, where my Consul was. On reaching the Laguna, before going to my Consul, I was taken in charge by a policeman again. I found that the Judge from Balancan had sent a letter to the Judge of Laguna to put me in jail for the Judge of Jonuta had let me free; so he did. I was in the jail of Laguna for twenty-three days when another British subject was brought in from aboard an Italian barque, by five policemen, who was well flogged with sticks and machets. He was washed in blood, his shirt was torn off, and he received on his bare back hundreds of lashes, which kept him in bed for days. At that same moment I was called upon to go out to work by two of the officers. I said, 'No, I cannot, for I am an untried prisoner.' They said to me, 'You are too much of a lawyer for us.' The two surgeon and the commander laid hold of me, with sticks and cowhide whip and they did flogg me without any mercy. The next day they discharge me. I went to the British Vice-Consul and explained it all to him; he said to me that I must come back next day at ten o'clock; so I did, when he said he had no time to attend to me then, I must return the following day. I did so, and received the same reply; I returned the third time and still got the same answer, so I did not return again.

"I went up to San Pedro with a stock of goods to work, when on the 28th February, 1891, I was seized by a party of Mexicans for reporting the death of MOSES THOMAS to the British Vice-Consul. I was flogged with machets and sticks; that night I was washed in my blood, I have the marks to show now. Next day I received one hundred lashes. My left foot was placed in the stocks and the right foot in chains, fastened to a large block of wood weighing a hundred and eight pounds. I was three days without anything to eat. The second week I received again two hundred and twenty-five lashes, which makes three hundred and twenty-five; they also tied my two hands and brought them over my knees and put an iron bar between, and turned me over like a frog, I then laid out speechless for about six hours, and after I recovered I was placed in stocks all night. In the day I had to work out in the sun with the chain round my feet and the boss with a stick at the back of me. I received one meal a day. I suffered in this manner for forty-four days. At the end of that time the boss said to me that if I would make a promise to him that I would not say anything to my Government he would take me out, but I must stop there and work as a Slave. I said to him, 'Yes, I shall not say anything to my Government,' so he let me out. I washed myself and put on a clean suit of clothes. My watch and my books I had left in care of my servant; so he gave them to me, and I took a Spanish boy and started through the mountains. We were twelve days walking in the woods, and I remember only three times on which we were able to pick some wild apples, which were like ham and bread to us. With much trouble we reached Campeche. On reaching Campeche I ask for the British Consul; they showed me his office, I went there to him and

explained my case. He said that 'The best thing you can do is to go back to Laguna or San Pedro and make it up with them.' I left, and went to the Governor, and explained my case to him; he sent me out to a lawyer by the name of FERNANDO, to explain my case to him, and get him to write out my statement. I went to the lawyer FERNANDO and explained to him my case; he said, 'Yes, your case is worth twenty-five thousand dollars, but you will have to give me a hundred dollars to buy paper and stamps.' I said to him, 'If I had one hundred dollars I should go to England and not come here to you'; he laughed. At that moment we heard a whistle blow down at the wharf which was a steamer from Laguna, so he said, 'Let's go down to the wharf'; so we did, and he met the Judge of Laguna, to whom he explained my case. The Judge said, 'Send the young man down with me to the Laguna and I will fix up his case'; so I went down with him to the Laguna. Reaching the Laguna, the Judge called two policemen and put me in charge; so they took me to the jail. Next day I was called out to work. I said, 'No, I will not work'; they said to me, 'Remember the last time we flogged you here; now we shall kill you.' Hearing this, I had to go out to work, but got nothing to eat, so I said to them, 'Will you give me leave to go out and beg something to eat?' They said, 'Yes, you can take three hours and no more.' So I went out to the British Consul and explained my case to him. He said that he could not do anything for me. So I said to him that I would work my way to England. He said to me, 'For shame! you will never get to England.' So I left him and went out. I met Captain PIETERSEN, who is the captain of a Swedish barque name *Frej*; I explained to him my case, and he kindly brought me over to Havre, in France, where I sold my watch and chain, and took a passage to Southampton and London, leaving hundreds of my countrymen, whom I promised faithfully I would try my best to get them out of bondage. A Welshman was sold out there before my face to the Spanish Government for forty dollars. His name is HENRY MORGAN. There is an Englishman suffering in Slavery also. All that I was worth was taken away and dispersed, and I am now a beggar in England.

"RICHARD J. BETTY."

A SLAVE-DEALER ON BOARD

"ONE day an instance of Slave-dealing was, by chance, brought to light on board our steamer. A Greek and a Syrian—two of the deck passengers—had a quarrel, with the result that the former, in revenge, went to the captain and reported that a little negro girl whom the Syrian had with him on board had been purchased by him at Bagamoyo, and that he was now bringing her to Cairo, where he intended, as he had told the Greek, to sell her there as a Slave. The captain made inquiries into the affair, found other witnesses against the man, and proved the statement of the Greek to be correct. On our arrival at Suez the poor little Slave was taken from her master and given over to the charge of a German missionary—a passenger on board—who proposed to bring her back with him, and to leave her at Bagamoyo, on his return to Central Africa. What became of the Syrian I did not ascertain. This, I was told by persons who knew the coast well, was but an instance of considerable traffic in Slaves still going on between Central and Northern Africa."—*Cape Argus*, August 8, 1891.

Reported Outrages on Queensland Aborigines.

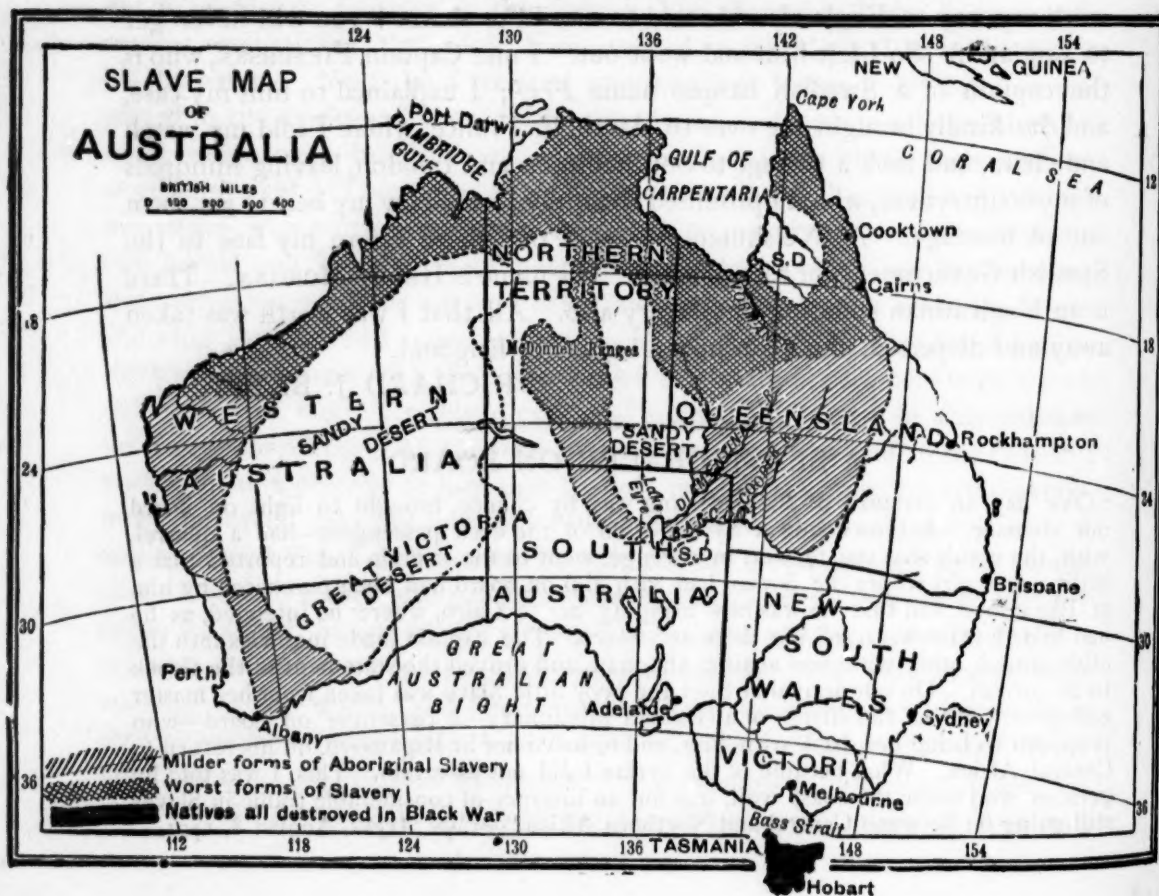
(THE BLACK POLICE: A STORY OF MODERN AUSTRALIA.)

UNDER this heading, we published in the *Anti-Slavery Reporter*, for May and June last, pages 109-112, a review of the above-named story, and feeling doubtful how far it was possible to give credence to incidents of outrage and murder reported under the guise of fiction, we confined our extracts from the book to actual quotations from official documents or current newspapers.

It now appears that a copy of this review has accidentally come into the hands of the author of the book, Mr. ARTHUR JAMES VOGAN. That gentleman sends us a letter in which he boldly states that all which he has written in his startling book, *The Black Police*, is strictly true. We therefore print his letter in full, and repeat with emphasis the remarks with which we concluded our review.

"We think that the Australian Governments are bound to refute these terrible charges, if they are not true; and, if there is a shadow of truth in them, our own Government ought to make the strictest investigation."

Through the courtesy of the publishers, Messrs. HUTCHINSON & Co., we are able to present our readers with a copy of the remarkable *Slave Map of Australia*, which accompanies Mr. VOGAN's book, and we shall not fail to take steps to lay a copy of this document before our own Government, and that of each of the Colonies implicated in this terrible indictment.



MR. VOGAN'S LETTER.

SYDNEY, *September 4th, 1891.*To the Editor *Anti-Slavery Reporter*, London.

SIR,—I cannot express the profound pleasure I felt upon receiving a copy of the May-June number of your Society's periodical, which a relative of mine lately sent me. Apart from the liberal notice you were good enough to give my book "The Black Police," I have the satisfaction of finding therein a list of numerous illustrious names of gentlemen serving upon your Committee; and this fact alone is sufficient to give me renewed hope of being able to do something more, through your Society, for those unhappy beings, the aboriginal natives of the up-country districts of these Australian Colonies. I confess my ignorance, till I received your paper, of the fact of your Society's existence, or I should certainly have communicated with you before this.

In speaking of my book, you evidently consider I have overdrawn my pictures of the fearful scenes I have endeavoured to depict. Indeed, you mention that, having yourself resided in Queensland, you were not aware of the "up-country" cruelties of which I write. I can hardly expect that you have carefully read *all* my book, but you will find that I have stated therein that it is a singular fact that little or nothing is known of these things in the larger centres of population here. But, I assure you, Sir, that, putting my capabilities as a writer on one side, I have erred rather on the side of fearing to disgust my readers with a full account of what has come to my knowledge, than on that of exaggeration. I boldly declare, and you can make what use of this letter you like, that I have not overdrawn my dreadful pictures at all; and that these scenes of devilish cruelty which have, for at least fifty years, disgraced this portion of Her Majesty's dominions, are rampant to-day. If in a less degree than twenty years ago, it is for the reason that most of the good land is taken up, that the rush for stations is over, and that black "game" is scarcer.

With your permission, I will give you the history of my book, and why I wrote it. I had several times visited the coastal towns of Queensland on newspaper work, and on my way to New Guinea as an explorer (for the Royal Geographical Society of Australasia, in 1885), and had heard of the fearful "doings" of the "Black Police," etc. In 1887, I was appointed special artist-correspondent and mining reporter by the largest paper in these colonies, the *Town and Country*, and went to Queensland to do the mining and sugar-cane districts. Whilst on this trip of eleven months, I saw most of what I describe in my book (the rest I experienced in a ride across Australia and back, in 1889, etc.), during this journey, when I travelled across from the Gulf of Carpentaria to Cairns, on the east coast, doing some exploring up the Emsleigh river, when I discovered the now well-known hot springs—see *Illustrated London News*, of (about) September, 1888—on my way. I have

done a lot of pictures for this paper in Australia and New Zealand, and I sent home an illustrated article depicting what I had seen of the atrocities committed upon the aborigines. This article, the only one I have ever had returned to me unused by the "Illustrated" people, was sent back as "unsuitable for our columns," with an apology. I do not blame the Editor of that paper, as he is the best judge of what suits his constituents, and papers are run as money-making concerns; but I determined, thereupon, to ventilate the subject, and did so in the columns of numerous colonial papers, amongst them the *Sydney Bulletin*, the *Adelaide Advertiser*, the *Brisbane Courier*, etc.

It was on my return to New Zealand, which I visited to report on the Auckland gold-fields for the *Australian Mining Standard*, that my old "chief," Mr. HENRY BRETT, proprietor of my old paper, the *Auckland Star*, offered to publish a book upon the subject at half profits. His editor, Mr. T. W. LEYS (an able writer and author himself), advised me to make my book take the form of a novel, as being a more popular form, and likely to command a larger and more sympathetic audience than one on other lines might be. In this view I concurred, and my book appeared as you saw it. My book has been published, and has, for a first one, had a good reception; but my critics, although generally kinder in their expressions than I could have hoped, with few exceptions, will insist on treating my statements either as wilful fabrications or as artistic embellishments. I need hardly say I have made numberless enemies in consequence of the step I deemed it only right of me to take. In fact, my old profession of special reporter, etc., is closed against me in consequence, save in New Zealand; and I am now earning my livelihood in another way. I had nearly given up all hope of being able to go on in the way I had commenced, and was almost blaming myself for having hurt myself without prospect of doing the unfortunate natives any good, when I received your glorious (I use the word advisedly) paper—a truly *English* publication. After all I have seen of white—I am ashamed to write British—lawlessness and cruelty in Australia, it is most refreshing and healthful to find that others are thinking as I have been taught in an English home to think, and that a strong band of illustrious and able men still adhere to the grand old precepts of Englishmen—who have not become enervated by Southern life and sun—that freedom and mercy shall surround the vanquished.

If I can do anything to assist you in any way, command me without scruple. If you wish me to write an article upon this subject for your columns, I shall be happy to do so, without remuneration. And should you want a thorough examination made into the whole matter, I will readily volunteer my services—my expenses being paid, for I am a poor man—to travel through the dark districts of which I have written, and make a series of photographs of those things which people seem so incapable of believing without some such trustworthy means. I need hardly tell you that "marked

man" as I now am, this would be a most dangerous enterprise ; but I only call your attention to this fact in order to show you I am in earnest, and am fully cognisant of what is before me in offering to do this.

I see you have Professor DRUMMOND amongst your Corresponding Members. I believe he can fully corroborate my statements. I would also like to call your attention to LUMHOLTZ's book, "Amongst Cannibals"; also to "A Lost Race," an account of the Black War, or systematic slaughter of the aborigines of Tasmania; also to "Beachcombers"; also to the courageous Reverend GRIBBLES' work upon the natives, for corroboration of my statements.

Thanking you for your notice of my book, and wishing your grand cause every success,

I have the honour to be, Sir,

Your obedient servant,

ARTHUR J. VOGAN.

Obituary.

MRS. CLARK, OF BROWN'S TOWN, JAMAICA.

THE August number of the *Jamaica Baptist Reporter* brings us tidings of the death, on July 6th, of Mrs. CLARK, of Brown's Town, Jamaica, a lady well-known personally and by reputation to many of the Abolitionists of England for upwards of half a century. Mrs. CLARK was the last of that band of Missionaries who were privileged to aid in the struggle for the abolition of the Apprenticeship system in the West Indies, led by JOSEPH STURGE, and others. Mrs. CLARK (then Miss SPILLER) landed in Jamaica, in 1836, where she was united in marriage to the Rev. JOHN CLARK, by the "lion-hearted" WILLIAM KNIBB. Called to the pastorate of the newly-formed Baptist Church at Brown's Town, Mr. CLARK and his devoted wife entered actively into the work of teaching, and founding settlements for the emancipated Slaves, by the purchase of property which had been abandoned by former proprietors. These settlements were called after eminent philanthropists in England, and the names of Sturgetown, Clarksonville, Wilberforce, Buxton, Stepney, recall to mind the struggles against the Slavery of the British Colonies more than fifty years ago. Our contemporary, the *Jamaica Baptist Reporter*, thus refers to the work of Mr. and Mrs. CLARK at this period:—

"We know whereof we speak, when we assert that few of the descendants of the original purchasers of these lots can show titles to their claims transmitted to them by their fathers. On the purchase of these properties heavy debts were incurred, which the kind, generous-hearted pastor, who hated lawsuits, never covered by the sales of these freeholds. Surely the Brown's Town and Dry Harbour Mountains people have much cause to be grateful to the memory of Mr. and Mrs. CLARK for what they are to-day. Nor was this all. As the people settled in the more remote townships, they were followed up by chapels and schools; pastors and teachers were placed in charge of them. In this way a vast field was reached, and the work of evangelisation and education made rapid progress. The erection of chapels and schools tasked the energies and financial resources of our late friends. Workers of less faith in God and love for souls would have broken down, and quitted the field, as some did; but not so with them. In times of hardships and privations, through evil report and good report, they firmly stood at their posts and toiled on, mutual helpers of each other's faith and works. But, knowing them intimately as we did from childhood, we make bold to say that, if there had not been a wife like Mrs. CLARK, the life-work of Mr. CLARK had not been what it was."

Review.

"THE FALL OF KHARTOUM AND DEATH OF GENERAL GORDON."*

MAJOR F. R. WINGATE, in his voluminous and exhaustive work on "Mahdiism and the Egyptian Soudan," presents us with an account of the rise and progress of Mahdiism, which will be found most valuable to the student of history, and he also gives us, from apparently authentic sources, the most complete narrative that will ever be obtained of the Fall of Khartoum and of the lamentable events which culminated in the violent death of General GORDON.

The introduction to this work, written by General Sir FRANCIS GRENFELL, *Sirdar*, or Commander-in-Chief of the Egyptian army, introduces the author as being peculiarly fitted for his onerous task. His knowledge of Arabic not only enabled him to examine and cross-examine prisoners, refugees, and others from the Soudan, but also to test the accuracy of translations from official Arabic documents. General GRENFELL believes that the description of the occurrences at Khartoum may be taken as generally correct. We are also able to state, although it is not mentioned in the work, that Sir COLIN SCOTT MONCRIEFF has a very high opinion of Major WINGATE's competency for the difficult work he has undertaken.

Those who wish to learn the painful particulars of GORDON's last weeks and days in Khartoum, must read Book VI. of Major WINGATE's work, which, in spite of the magnitude of the subject, have been condensed into about fifty pages.

It appears to be morally certain that had even only a very few of the English soldiers who defeated the Arabs at Abu Klea, on January 20th, 1885, proceeded forthwith in one of the "penny steamers," as GORDON called them, to Khartoum, that town would never have been assaulted, the frightful massacres that took place would never have occurred, nor would the country have had to mourn the violent death of General GORDON.

The few quotations which we now annex will show that Major WINGATE, after his long study and examination of witnesses, holds this opinion, and in that he has the support of Sir FRANCIS GRENFELL, nor do we see how it can be gainsaid.

HOPE DEFERRED.

On the 20th January, the MAHDI caused a salute of 101 guns to be fired, to make his people believe that the English had been beaten at Abu Klea; but General GORDON, seeing through his telescope that crowds of women at Omdurman, on the other side of the Nile opposite Khartoum, were wailing and weeping, and showing every sign of mourning, saw through the trick of

* "Mahdiism and the Egyptian Sudan. Being an account of the Rise and Progress of Mahdiism, and of Subsequent Events in the Sudan to the Present Time." By Major F. R. WINGATE, D.S.O., R.A., A.A.G. for Intelligence, Egyptian Army, with thirty maps and plans.—(London: MACMILLAN & Co.).

the Mahdiists, and felt assured that the Arabs had been defeated. He, therefore, held a meeting of his officers in full uniform, in order that they might receive the English properly on their arrival. At the same time, he informed them that should the English after all decide not to come, *he would never leave his people, but would stay and die with them.*

BORDEINI BEY, an eminent Khartoum merchant, who was present at the meeting, thus wrote in his journal :—

We then became full of hope, daily expecting the arrival of the English ; but as day after day passed, and we neither saw nor heard anything of them, we began to despair. GORDON PASHA used to say every day, "They must come to-morrow," but they never came, and we began to think they must have been defeated by the rebels after all. We all became heart-broken, and concluded that no army was coming to relieve Khartoum. If a steamer had come and we had known the truth, and that help was so near, we should have taken fresh courage, and, though we were starving still, we should have made a good resistance. . . . But up till the end GORDON PASHA used every stratagem to keep up hope. . . . When three days had passed since the last council, and there were no signs of the English coming, we all again began to despair. We were heart-broken, the people and soldiers began to lose faith in GORDON's promises, and they were terribly weak from famine. At last Sunday morning broke. . . . GIRIAGIS said that GORDON PASHA now appealed to us for the last time to make a determined stand, for in twenty-four hours he had no doubt the English would arrive. . . . I remember GORDON PASHA used often to say to me, "If only a couple of English soldiers of the advancing force could be paraded about the lines of Khartoum, I should not fear the enemy's attack." . . . It was a gloomy day, that last day in Khartoum—hundreds lay dead and dying in the streets from starvation, and there were none to bury them. At length the night came.

Before that night was over the assault was carried, and GORDON was slain !

THE MAHDI AFRAID TO ATTACK KHARTOUM.

Up to the last we are assured that the MAHDI was so afraid of the English that he intended raising the siege of Khartoum, and retreating to the south. This is what one of his principal Emirs relates respecting the vacillation of the MAHDI.

The news of the defeat at Abu Klea reached the MAHDI on January 20, and made great consternation in the camp. . . . The MAHDI was alarmed for his safety, and after afternoon prayers he assembled a meeting of his khalifas—ABDULLAH TAASHI, ALI WAD HELU, and MAHOMMED SHERIF, and his favourite emirs (who were all relations of his) . . . and then he told them secretly that he had had a hadra (vision), in which the Prophet told him he should make a hejira (flight) to El Obeid. For, he argued, if one Englishman, GORDON, has been able to command the Soudanese and Egyptian soldiers, and keep us at bay for almost a year, how much more will these thousands of English, who have defeated our bravest men at Abu Klea, be able to crush us and drive us away. He then asked his khalifas and emirs for their advice. All agreed to the MAHDI's wish except MAHOMMED ABDEL KERIM, who advised that an attempt should be made to attack Khartoum, "For," he said, "if we succeed and enter Khartoum the English will not dare to come on ; and, if we fail, then we shall have time to retreat." I was not present at the meeting, but ABDEL KERIM was a great friend of mine, and told me word for word what took place. After this several meetings were held. The MAHDI had full information of every movement of the English ; the delay in their advance gave us all fresh courage, and we knew too that the garrison in Khartoum were in despair, when day after day passed and the steamers did not come. If they had come on at once when we were all alarmed at the defeat of Abu Klea, the MAHDI might have carried out his intention

of making a hejira south, but the delay strengthened ABDEL KERIM, and when on Sunday, the 25th, a messenger arrived from Gubat with the news that the steamers had started on the morning of the 24th, another council was held, in which it was decided finally to accept ABDEL KERIM's advice, and to attack Khartoum the following morning before the steamers should arrive; consequently, when the meeting was over the MAHDI sent word to all the camps he had seen a vision, . . . and that the attack should be early on Monday morning (Jan. 26).

MAJOR WINGATE'S SUMMARY.

We now know what was the effect of the battle of Abu Klea upon those inside and outside of Khartoum, where the English victory was known by January 20. Disheartened by their long and fruitless siege, and without provisions, the Arabs on the west bank had long clamoured to be led away. The battle of Abu Klea crushed them. A council of the emirs was held, and the first decision come to was to announce a victory. A salute of 101 guns was fired. MAHOMMED AHMED determined to instantly withdraw to Kordofan. At the council of emirs the withdrawal was almost agreed to. The MAHDI urged that to take the starving town would be an empty victory; to hold it for a day, and then to be besieged in it without provisions by the English would be suicidal folly. Messengers arrived from Gubat saying the English did not move. The defeat of Abu Klea was forgotten. Confidence revived. It was the English who had been beaten, and at last it was agreed that those on the south, ABU GIRGEH and WAD NJUMI, should make one final effort. If successful, then so GOD wished it. If it failed, then the siege should be raised. For NJUMI had marked the slowly-falling Nile, the slowly-hardening mud, and knew the soldiers lay about the line with swollen legs, and bodies distended by gum and water. And inside the city the people, gazing across the river, tried in vain to read the signs before them. A salute for victory, and yet such crowds of women weeping round Omdurman. The salute did not mean much, for, in the long siege, every trick and stratagem had been exhausted. GORDON's ramparts had for months been manned by dummy men, a ruse which had given rise to talk of British helmets placed on spikes. What was clear was that a battle had been fought, and GORDON, who never deceived his people, said, on Thursday, "The English will be here to-morrow." No English came. On Friday he said, "They must be here to-morrow." On Saturday the men said, "GORDON himself despairs; he tells us lies." Sunday came and went, the men said, "The Arabs won Abu Klea, or the English had been here." GORDON's prayers must have gone earnestly out to those steamers, now at last creeping slowly forward. And then the end came.

The world has had to wait six years for the history of these deplorable events, and now that it has come it shows us that the reports received at the time from survivors were only too true. Too late! was written on every one of the efforts made for the relief of GORDON, and the whole of the misfortunes which have befallen the English, the Egyptians and the Arabs in the Soudan, date from the time when the English Government rejected the advice of the EARL OF DUFFERIN, its Special Commissioner in Egypt, who in his report made in 1882, relating to the restoration of tranquillity in the Soudan, thus wrote:—

The first step necessary is the construction of a railway from Suakin to Berber, or, what perhaps would be still more advisable, to Shendy on the Nile.

The ANTI-SLAVERY SOCIETY had, even long before that time, strongly advocated the construction of that line of railway, as they had been assured by General GORDON, Mr. A. B. WYLDE, and other authorities on the Soudan, that it was not only perfectly feasible, but absolutely necessary, and Major WINGATE's book only confirms this opinion.

France.

AFRICAN SLAVERY AND THE RIGHT OF "VISITE."

AN eminent member of the Institute, Mons. ARTHUR DESJARDINS, contributes an article to the *Revue des deux Mondes* of 15th October, which contains a voluminous and exhaustive history of the right of "Visite," and should have an important bearing upon the discussion likely to arise before long as to whether France will or will not ratify the General Act of the Brussels Conference.

It will be remembered that, on June 25th last, the Chamber of Deputies resolved to place France in the unenviable position of being the only great Power to refuse to ratify the Act, and thus to bring to naught the great work in which the Powers have been engaged, and to which France herself was a consenting party at Brussels.

The article of Mons. DESJARDINS ought to convince those Deputies who feel any doubt in the matter, that everything has been done to satisfy the most exacting demand of those who object to a reciprocal right of search or of "visite." We can do little more than refer to the lengthy historical review, which embraces every treaty and agreement on the subject within the last half-century; but we can say, without fear of contradiction, that Mons. DESJARDINS has shown that the General Act, if carried out, safeguards the honour of France far more than treaties made in former years, when the Slave-trade at sea was active on the West Coast of Africa. Indeed, Mons. DESJARDINS gives France the credit of having defended the liberty of the sea, not only for herself but for other nations, against what he considers the encroachments of England between the years 1831 and 1859. He opposes the view taken by England that the Slave-trade ought to be placed on the same footing as piracy—a proposition never carried out by France—and he now shows that the articles of the Act relating to the right of "visite" agreed to, on the part of England, by LORD VIVIAN and Sir JOHN KIRK, and confirmed by the whole Conference, only demand a right to verify the nationality of the flag, and give no power to search the vessel for Slaves. Even this right applies only to vessels under 500 tons burden, and in certain specified zones, so that it can in no way affect vessels of French nationality, as in those districts French commerce is carried on almost entirely by steamers, and these are of larger burthen than 500 tons.

We trust that honourable Deputies will carefully study the exhaustive article of Mons. DESJARDINS before they are called finally to vote upon the question as to whether France shall march forward with the other great Powers on the road of civilisation and progress, or whether she prefers to put back, for another half century, the regeneration of Africa.

Comparing a former discussion of this subject, when M. GUIZOT supported a more stringent right of search, with the present time, when that right can scarcely be said to exist, the writer makes the following pertinent remarks :—

“Public opinion is not deceived upon this point. In the session of 1842, M. GUIZOT, in opposing the feeling of the Chamber, opposed the general feeling of the nation, and the discussion upon the address produced throughout the country an effect unfavourable to the Minister. In 1891, the country has been disconcerted rather than satisfied. The press in general has received coldly the vote of June 25th ; the Parliamentary debate has not aroused the electoral body, and has not persuaded France, that, at Brussels, her traditions have been trampled upon, or that her honour or her interests have been compromised. Has she failed in *clairvoyance* ?”

We commend a perusal of this article to those interested in the subject, but, as the text would more than fill a whole number of the *Reporter*, we are compelled to content ourselves with simply calling attention to the unanswerable arguments of M. DESJARDINS, and to repeat our earnest hope that the French Chamber will not stultify itself, under the erroneous idea that it is safeguarding the honour of France, by refusing to accept the Act which was approved and signed by its representative at Brussels.

The Anti-Slavery Society of France.

THE *Bulletin*, just published in Paris, contains copy of a letter from CARDINAL LAVIGERIE relative to a change in the administration of the French Anti-Slavery Society.

In it His Eminence explains that the arrangements made by the POPE for dividing the annual collections amongst the various heads of Missions, will naturally produce some practical changes at head-quarters, and therefore M. KELLER, late President of the Council in Paris, the MARQUIS DE VOGUÉ, and other members, are invited to resign their offices. The founder of the work—POPE LEO XIII.—proposes to make use of a purely acting Commission, chosen from the members actually able to assist him, and having at their head Monsieur BRINCAT, Bishop of Adrumète, as Director-General.

His Eminence states also that a decree of the Holy See has entrusted to the Propaganda the care of receiving and distributing all funds arising from the Epiphany collections, and destined for Anti-Slavery work.

In another portion of the same issue of the *Bulletin* we note four pages, in close print, giving details of the expenditure in the Madagascar Mission of 6,450 francs, received from that fund this year for the freedom of Slaves in that island. The price of each Slave purchased by the Mission is given, with a slight sketch of the personal history. We have already recorded our opinion more than once that the purchase of Slaves, even for the purpose of setting them free, only encourages the Slave-trade.

Singapore, British Rule and Slavery.

BY HENRY VARLEY.

(From THE CHRISTIAN COMMONWEALTH.)

RETURNING to England, after nearly three years of evangelistic work in the Australian Colonies, I am, in company with three friends, visiting Palestine, where, in all probability, we shall remain until the end of the year.

Coming from Sydney by the north-west route, through Torres Straits, we called at Singapore, where, for sixteen days in the later part of July, I remained, teaching and preaching the Gospel of CHRIST. The mission proved eminently successful, and I trust will strengthen the hands of the little band of Christian men and women who are there engaged in missionary effort. Their work is arduous, and beset with difficulties. Some account of this remarkable port will, I believe, interest your readers. I therefore send for your columns the following facts and particulars :—

Singapore is an island, and is situated at a point, in the Straits at Malacca, which commands the chief and nearest way to China and Japan. It is one of the great coaling stations of the East, and the port of call for hundreds of steamers and sailing vessels. It is a British possession of evident importance, and Sir STAMFORD RAFFLES and those who acted with him showed marked sagacity in securing for English possession and rule this prominent and remarkable position.

Singapore contains nearly 200,000 inhabitants. At least 120,000 of these are Chinese, about 30,000 are from India, mainly "Tamils"; many thousands are Malays; 4,500 are Europeans. The remainder represent about 20 different varieties of Eastern national life.

That which interested me so deeply was to see, upon a large scale, various phases of Eastern religious thought and life brought together and exhibited in their native power. Buddhism is here seen in all its varying forms. The manifestations of the religious ideas and practices of the Chinese are "legion" and very interesting. The idolatries of India are here also in their baldest form. Mohammedanism is numerically strong, and in a certain way intelligently represented.

After a long and interesting description of Mohammedan and idol worship, Mr. VARLEY denounces the evils of

ALCOHOL, OPIUM, AND SLAVERY.

The worship of the almighty dollar without question is the modern idolatry which bears sway, and it holds in bondage the European worshippers equally with the educated Asiatic. I was dismayed to learn what a terrible curse whisky drinking is, and what a hold it has upon many of the English residents, as also the degrading issues of the immorality which is so rife in the city.

Thankfully do I record that, as a result of the impartial administration of the law by the English Government, the Chinese in Singapore express, not only their admiration of the noble and substantial pile of buildings known as the Courts of Law, but their entire confidence in the even-handed justice which marks the decisions of the colonial judges.

Those decisions are said to be in marked contrast to the unjust issues common amongst the Mandarins of China. Bribery is rife in that country, and verdicts contrary to fact and right are given again and again. The Chinese are loud in praise of England's administration of the law, and thousands of them carry back to their own land high and deserved praise in these respects.

It is, therefore, with the greater regret that I make known another and very painful side to British rule in Singapore. There are in the city well-nigh 1,500 licensed opium houses. These dens, in which tens of thousands of the Chinese are demoralised, cursed, and enslaved, are licensed and empowered by the Imperial Government to carry on this hateful traffic. Sanctioned and protected by the Legislature the evil being wrought is terrible. So rapid has been the growth, and so large the increase in the consumption of the deadly drug, that nearly three-fourths of the whole revenue of Singapore is now obtained from this iniquitous traffic. This fatal money prosperity silences reproach, and an overflowing exchequer stifles the cry which should be loud and long against this Imperial iniquity. Verily, our rulers have established "*iniquity by a law.*"

COOLIE SLAVERY.

Side by side with this giant evil is another equally great. I refer to the fact of the vast system of coolie immigration which exists. From one of the Governmental officials I learned that no less than 160,000 of these coolies now pass through Singapore *every year*. They are mainly from China, and come from five or six well-known ports. It is significant that the large number of agents in China, and elsewhere, who carry on this vast and organised system, are called "*Slave dealers.*" They disclaim the term not seldom with indignation, but in plain truth this is really what they are.

The way in which these men are secured for the coolie traffic may be stated thus: They are all poor, ignorant, and can be numbered by millions. The "agent" agrees to pay the fare of the coolie to Singapore, upon condition that he signs a contract, which, contract stipulates that the coolies' indebtedness to the agent shall be recognised and refunded out of his wages. So far, *all seems fair and above board*. From the moment, however, the contract is signed, the coolies' liberty is a thing of the past.

On arrival at Singapore, these untold thousands are drafted into large receiving sheds and houses, from which they cannot go away, though the actual indebtedness to the Slaver is seldom beyond 10s. to 15s., or about 4 dols. of Singapore currency. Anywhere from 10s. to £1 is the agent's actual outlay. On arrival hundreds of these coolies are crowded into carts and taken through the streets to empty houses and rooms in various parts of the city. You can see them peering out from behind iron bars in the open windows into which they are drafted, fastened, and imprisoned. They are speedily disposed of, and tens of thousands of these Chinese coolies are forwarded, at the will of these Slave agents, to Java, Borneo, Sumatra, Johore, and scores of other places in the Eastern Archipelago. Iniquitous and exorbitant charges are made by these Slave dealers, and until their unjust demands are paid the coolie knows no freedom. He is not at liberty to make his terms of wage. He finds himself on some plantation committed to enforced work. He has no protection and no Court of Appeal. His pay is miserably small, and this iniquitous contract *both binds and fleeces him*.

As an instrument of injustice and oppression, under the semblance of a straightforward transaction, this contract system might have been framed by Mrs. STOWE's infamous Slave-driver Legree.

Such a villainous occasion for extortion was this coolie traffic made in years past that the Colonial authorities placed a limit upon the agents' charges; but the whole system is corrupt, unjust, and atrocious, and no time should be lost in the appointment of a "Royal Commission" to inquire into the whole question of *Chinese immigration in Hong Kong, Singapore, and other places where British rule exists*.

I was told that "not a man of all these thousands who come to Singapore is brought against his will." That, "according to Chinese law and rule, every man is asked by the Chinese Government official whether he leaves of his own accord, and the answer in the affirmative is given before departure in each case." "But," I asked, "*are the conditions into which the coolies are going made clearly known to them?*" Do they know that directly the contract is signed they are committed to the agent's will and charges, which involve an iniquitous lien upon three or four years of enforced and badly paid labour before they are competent to sell their service as free men? This inquiry is made, I am told, as the coolies file past the Chinese Government official as they go on to the steamers which takes them from the Chinese ports to Singapore. I believe this inquiry is nothing less than a *sham, a delusion, and a snare*.

I asked several men of intelligence in Singapore "What is your conviction concerning this coolie immigration traffic?" They answered, "It is nothing better than a system of Slavery with a thin veneer over it in order to its concealment and further extension." This conviction is common in Singapore, but the corrupt traffic is profitable; it pays, and there is criminal silence on the part of him who ought to speak out in words of living indignation against this actual Slave-trade.

Conversing with a prominent Government official, who for some years has had special oversight and inspection in regard to this coolie traffic. I may add that he admitted that, "*practically, it was, viz., an organised system of Slavery*." Referring to the contracts which are signed, he said, "I do not think they are instruments of oppression up to the point of arrival in Singapore. *It is after the coolies leave us and are forwarded to the plantations and places of service.*" Exactly. The coolie owes nothing to the agent beyond the few shillings paid for his passage, and it is monstrous that an unjust and extortionate lien should exist and be held by the agent in regard to the coolie's service.

There is too much reason to fear that this contract system opens a wide door for cruel and unjust oppression on the part of the coolie's employer, and it would be instructive to know what wages are given to the coolies thus engaged from the Slave dealer, and what amounts are debited against them as due to the quondam "Agent." I saw and heard quite enough to make CLARKSON and WILBERFORCE turn in their graves. Enough to cause us seriously to ask whether the time has not fully come for a resolute warfare against this Eastern Coolie Slave-trade? It is a disgrace to Singapore and a dark stain upon the escutcheon of the Empire whose boast has been that "*England's flag shall ne'er float o'er the Slave.*"

LICENSED IMMORALITY.

I would willingly close my paper at this point. It is already too long. I dare not do so, however, until I have placed on record an indignant protest against the licensing of immoral houses by the Imperial Government in Singapore. It is nothing less than astonishing to find the Imperial Legislature licensing, regulating, and protecting *opium dens, Slave dealers, and the keepers of immoral houses*.

It is competent to-day in Singapore for any man or woman to apply to the Colonial Representative of the Imperial Government for a license to keep an immoral house and it will be granted. I saw nothing more revolting or humiliating than whole streets thus licensed for purposes of immorality. In some of these houses as many as forty or fifty girls, many of them mere children, are kept. In the main they come from China and Japan. Scores of them have been bought, and in hundreds of cases they are *the property* of the vile men and women which English law has licensed, and

whose police are instructed to protect and regulate. From notorious Hong Kong nearly all these poor Chinese girls are shipped, and the purposes for which they are brought to Singapore is well-known. They have been sold into Slavery far more terrible than the traffic in coolies.

A policy of righteous repression is laughed to scorn. The morality of this whole question is simply ignored. To make sin and vice easy and safe appears to be the aim of the Singapore authorities. From several quarters I heard loud complaints concerning the repeal of the C. D. Acts. "Increase of the number of immoral houses" was said to be a result of that repeal, and further, that "many of these houses are now found fronting the main streets, and are constantly flaunting their vicious activities before the thronging crowds." *To me the case was not seen in this light at all.* I ask, Why license these houses? Why give *carte blanche* to these vicious men and women to protect them in their immoral calling? Is this the function of Government? What! Can it be the province of the law to license, recognise, and regulate vice? In the "nature of things" this cannot be. Who is responsible for the presence of these immoral houses in the front streets of Singapore? Those who are partners in the vice by granting of the licenses. Undertaking to give place, protection, and liberty to vice, they cannot instruct the police to prosecute and repress these evil-doers. In these things the Imperial Government stands condemned. British rule in Singapore is, in these respects, essentially corrupt. A drastic and courageous reform is imperatively and urgently demanded. The time for another WILBERFORCE has fully come.

CHAMPION OF THE NEGRO.

A DEMAND THAT PENSIONS BE GIVEN TO ALL EX-SLAVES.

THE Hon. W. R. VAUGHAN, now of Omaha, but lately Mayor of Council Bluffs, has his own little scheme to do justice and "settle the problem." He proposes—no, that's too mild a word—he demands that the Government shall give the ex-Slaves \$400,000,000, and he declares that any politician who opposes it is simply committing suicide. If it is not done, and done soon, he will "swing the negro vote of the nation." Said he: "I have the signature of every coloured bishop in the country in my pocket. Every coloured voter is in favour of it, and 2,000,000 coloured votes are not to be sneezed at.

"I am a Virginian and a Democrat, but my heart bleeds for the down-trodden. I was riding on a railroad in Virginia one day when I saw a coloured man put off the train, for no other reason than that he was black. That same man fought to preserve this Union.

"On the same train an Indian, wrapped in a warm blanket and fed by this Government, was allowed to ride free and unmolested to the end of the line. Yet the Indians bore arms against the very Government that supports them in idle luxury."

It makes Mr. VAUGHAN fighting mad for anyone to smile at his scheme. He wants it distinctly understood that it is no crank scheme, but one that's bound to go or make the politicians "squat." It is worth noting that he is one of the shrewdest business men in the north-west. He landed in Council Bluffs with a few dollars, and made money rapidly and easily. Every ex-Slave must have a lump sum and a pension for life, he says, or there will be a political revolution.—*D. E. Argus, Portland.*

Siam and the Siamese.

A CORRESPONDENT, in a recent number of *The Times*, gives an interesting description of the people of Siam, and the curious and antiquated forms of law which hedge in the absolute ruler of that not uninteresting country. The king, although a despot, appears to enjoy perfect immunity from danger, and is not indisposed to originate reforms as opportunity offers. We quote from the correspondent a few items respecting the peculiar system of Slavery in Siam.

SLAVERY AND SERFDOM.

The chief evils in Siam are serfdom, Slavery, the farming of taxes, and the corruption of justice. Serfdom is universal, with the result that a man is quite uncertain when he may call his time and his labour his own. For so many months in the year he is bound to serve his chief, and at any time he may be called on for "special King's service." For instance, when a prince is on his travels, every district through which he passes is called upon to supply him with food and transport. If news comes that a prince or high official is travelling, it is not uncommon for owners of boats to request a European subject to take temporary charge of them, whilst they themselves disappear into the jungle. Elephants can always be taken for the King's service, and this is universally regarded as a most serious grievance; and yet, much as the people dislike this system, they evince no desire of working for themselves. This is to be accounted for partly by the impossibility of their retaining money in their own possession, if once it becomes known that they have acquired it, and partly because the ease of living renders them careless as to the future. When I was ascending the Meping I experienced the greatest difficulty in getting boatmen, despite the liberal pay offered, and the fact that they might otherwise, at any time, be called upon to work for some prince without reward. Rather than work themselves, the Siamese will hire substitutes. An Englishman, who was on his way to Chiangmai found that the crew whom he had engaged had paid substitutes to do their work, while the latter, in their turn, hired others, and thus, packed away in one small boat, were three crews, one of whom alone worked.

TAX FARMING.

The practice of farming the taxes naturally results in great oppression. A wealthy Siamese is regarded as an unknown quantity. If a man is too powerful for the local chief or the tax-gatherer to make him disgorge, he may find himself summoned before a more powerful authority, and the summons is certain to prove very costly. I was once discussing the subject of tax-farming with a high official, who had been sent to inquire into the very unsatisfactory state of affairs in the Laos country, and asked him how it was that the system was allowed to continue. The reply was "that a well-rooted tree is not easily torn away, and that, if the farming system was abolished, and the tax-collectors paid well, the only result would be that they would take more wives and be equally corrupt and oppressive." The tax-collectors are almost invariably Chinamen, whose business-like qualities and energy enable them to screw out the taxes to the highest figure.

DEBT SLAVERY.

The Slavery which exists, as distinguished from serfdom, arises usually from the curious laws regarding debt. As soon as a man falls into debt his creditor can seize his person, put him in chains if necessary, and keep him as a Slave for the term

of his natural life. What strikes one as particularly hard is that the man's labour only pays the interest of the debt, however small a sum it may be, and that his sole chance of recovering his freedom is if a friend or relative should pay the original sum. Should the debtor run away, his wife and children, his father, or other relatives are liable to be seized. The ordinary reply made by a servant, on being engaged, is that, if he proves unfaithful, you may take his wife, his children, and his house. Practically, the custom is not such a hardship as might be imagined. The indebtedness is so general that it becomes a regular system, whereby one man hires himself to another. Very frequently the creditor finds that he has made a bad bargain, and that, when the cost of the man's keep is taken into consideration, it would pay better to employ free labour. The Slave, too, has the advantage of being free from taxes. Slavery in Siam is not to be condemned on the score of cruelty, but because it encourages the natives in their happy-go-lucky existence, content to see their wives work whilst they gamble themselves into debt, and so become free from all further responsibility. Another kind of Slavery used to exist, but is now happily extinct, and is not likely to be revived. It consisted in making whole tribes on the north-east frontier prisoners, and settling them in the southern parts of the kingdom.

JUDICIAL CORRUPTION.

Lastly comes judicial corruption, the evil of which needs not to be dwelt on. In the so-called Courts of Justice it is always the longest purse that wins, and this system is so deeply rooted that to the Siamese it seems to be the natural and proper thing. The king is probably ignorant of the state of affairs, for complaints of misrule and injustice are never allowed to reach his ears.

It may be intended that these evils should all be remedied; but will they be remedied swiftly enough to satisfy the Europeans, who, during the last six years, have been going to Siam in numbers far greater than was previously the case? Locomotion is so difficult that, even had the people any idea of formulating their complaints, they would rarely travel to Bangkok to lay them before the authorities.

AFRICAN EXPLORATION.

(From THE TIMES.)

PARIS, October 14.

FRENCH merchants, arriving from Tripoli at Marseilles, report that two English engineers have been taking surveys with a view to a Tripolitan or Trans-Sahara railway. They report that the south of Tripoli is unsettled. The Senoussi are quartered in the Fezzan, and resist the Turkish troops. At several places Marabouts are resisting Turkish rule. Beyond the Fezzan the desert is quiet, except that there are occasional marauders; but the Soudan round Lake Tchad is a prey to the Senoussi. The engineers think that railway enterprise in the country would be at present unpromising.—*Our own Correspondent.*

BRUSSELS, October 14.

A PRIVATE letter, received here from Captain JACQUES, states that between August 10 and 14 he had to combat the natives of the Ugogo. He was victorious, losing only three men. The Berlin report of a serious rebuff is an exaggeration of this affair, and Anti-Slavery circles here are confident in the success of the expedition, which is to reach Tanganyika in November.—*A Correspondent.*

The First Anti-Slavery Law Case in England.

THE BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY has lately been successfully engaged in moving the High Court of Judicature for the protection of two little African boys, who, it was alleged, were liable to be taken back into Slavery.*

We are now able to give a short account of the first law suit of the kind ever known in England, when GRANVILLE SHARP succeeded in securing the freedom of several Slaves who had been brought to England, and whose masters desired to take them back into Slavery.

This account is taken from a very interesting and instructive little Eighteen-penny volume, entitled "*The Slave and his Champions*," written by CHARLES D. MICHAEL, and published by S. W. PARTRIDGE & CO.

The champions, whose lives are graphically but briefly sketched, are **Granville Sharp, Thomas Clarkson, William Wilberforce, and Sir Thomas Fowell Buxton.**

There is also a chapter on *Slavery Past* and another on *Slavery Present*, and the book may be strongly commended to those who desire to obtain, at a moderate outlay of money and time, a succinct sketch of the nefarious traffic in human flesh, from the days of Sir JOHN HAWKINS to TIPPOO TIB.

The Society of Friends are justly praised for their early and earnest work on behalf of the Slaves, and from the introductory chapter we extract a short history of the awakening of the Quaker conscience, and of the strong measures taken to prevent members of that religious body from engaging in the hateful traffic.

THE QUAKERS.

AMONGST these friends a foremost place must be accorded to the Quakers. Leaders of the abolition movement have had to tell of many, very many, of these good people giving generously and freely of their money and time and talent in the cause of the oppressed people of Africa. There may not be another opportunity, within the pages of this little volume, of taking special note of the prominent and honourable part which the Society of Friends played in the early history of this movement; we therefore gladly express here our appreciation of their labours; and we would remind every lover of liberty that he owes a large debt of gratitude to the Quakers, for the work they did in helping to blot out from the scroll of England's fair fame the toleration of Slavery, which had sullied it so long. They even went so far as to adopt, at their yearly meeting in 1761, a resolution worded as follows:—

"That this meeting, having reason to apprehend that divers under our name are concerned in the unchristian traffic in Negroes, doth recommend it earnestly to the care of Friends everywhere to discourage, as much as in them lies, a practice so repugnant to our Christian profession; and to deal with such as shall persevere in a conduct so reproachful to Christianity; and to disown them if they desist not therefrom."

* Copy of the Proceedings, price One Shilling, may be obtained at the Society's offices, 55, New Broad Street, E.C.

From that time until the present, the Society of Friends has never ceased to raise its voice against every form of Slavery and oppression ; and all honour is due to them for their endeavours to alleviate the sufferings of their fellow-men.

Other friends of the movement there were, whom, from lack of space, it is not possible to mention. Long and valiantly they worked, every one, for the abolition of the Slave-trade, until at length success crowned their efforts, and their labour and their triumph deserve constant remembrance.

Then came GRANVILLE SHARP, THOMAS CLARKSON, and the other worthies, and the curious law cases arose which settled the question, once for all, whether Slaves should or should not be made free by touching English soil.

Our readers may be interested in comparing times past and present—*Jonathan Strong, Somerset, and Granville Sharp*, with the *British and Foreign Anti-Slavery Society* and the little black boys from Swaziland—*Gootoo and Inyokwana*.

JONATHAN STRONG.

Nothing is known of GRANVILLE SHARP's history from this time until 1765, when his work for the Slaves began. His brother WILLIAM was a surgeon, and singularly kind to poor people requiring medical aid. His house in Mincing Lane was open every morning to sick folk too poor to pay for his services, and he was, naturally, much sought after. One day, as GRANVILLE approached his brother's gate, he met a poor negro, battered and bruised, and almost too weak to drag himself to the door of the surgery. GRANVILLE helped him in, and when he had somewhat recovered, he told the brothers that his name was JONATHAN STRONG, and that he had been the Slave of one DAVID LISLE, a lawyer of Barbadoes, whose inhuman treatment had brought him to his present condition, and who, now that he was unable to work and was likely to prove a source of loss rather than profit, had heartlessly turned him adrift in the streets to starve and die.

The two brothers helped the poor creature back to health, and succeeded in finding work for him with an apothecary of Fenchurch Street. Here he remained very happily for about two years, when, as he was one day attending his master's wife behind a hackney coach, it unfortunately happened that his quondam master saw him. He was struck with the healthy and prosperous appearance of his one-time vassal, and immediately set to work to plan a means of regaining what he regarded as his property. To this end, he procured the services of two of the Lord Mayor's officers, who waited on him at a public-house, whence he dispatched a message to the house of the Fenchurch Street apothecary, to the effect that "a person wished to speak with JONATHAN STRONG." JONATHAN went with the messenger, and was greatly alarmed to find himself confronted with Mr. LISLE. That gentleman promptly gave him into the custody of the two officers in attendance, and succeeded in frightening the apothecary, for whom JONATHAN had at once sent, into leaving him in the hands of his captor.

STRONG lost no time in communicating with his friend GRANVILLE SHARP, who, on hearing of the occurrence, quickly sent to the prison where the poor fellow was confined ; but the authorities there denied that they had any such person in their custody. On hearing this, Mr. SHARP went himself to the master of the prison, and demanded to see JONATHAN STRONG. The prisoner was then brought forward,

and Mr. SHARP at once "charged the master of the prison, at his own peril, not to deliver him up to any person whatever who might claim him, until he had been carried before the Lord Mayor (Sir ROBERT KITE), to whom GRANVILLE immediately went, and gave information that JONATHAN STRONG had been confined in prison without any warrant, and he therefore requested of his Lordship to summon those persons who detained him, and to give him (Mr. SHARP) notice to attend at the same time."

Accordingly, on the appointed day, GRANVILLE received notice to attend at the Mansion House, where he found JONATHAN STRONG before the Lord Mayor, with a notary who claimed him on behalf of a certain Jamaica planter named KERR, to whom Mr. LISLE had sold him, and also the captain of the ship which was to take JONATHAN back to Slavery. The Lord Mayor decided that "the lad had not stolen anything, and was not guilty of any offence, and was, therefore, at liberty to go away"; but the captain informed the Lord Mayor that he claimed him as the property of Mr. KERR, and laid hands on him, whereupon GRANVILLE promptly charged him with an assault! This ended the proceedings for that day. JONATHAN followed his champion out of the Court a free man—"no one daring to touch him."

THE CASE OF JAMES SOMERSET.

Although GRANVILLE had, by this time, succeeded in restoring their liberty to several unfortunate captives, the great question as to whether it was possible for a man to bring a Slave into England and still retain him as a Slave, had not yet been decided, and he eagerly took up the first case that promised a definite settlement of this important point. Such a case occurred in the seizure, by a former master, of JAMES SOMERSET. This man's circumstances were exactly parallel with those of THOMAS LEWIS. He had been brought to England as a Slave, and after a time left his master, who took the first opportunity of recapturing him, and transferring him to a vessel bound for Jamaica, where he was to be sold again into bondage. SOMERSET, however, escaped, and sought out Mr. SHARP, who at once took the matter in hand, and advised him to apply for a writ of Habeas Corpus, which he assisted him to obtain.

By this time the humanity and genuine goodness of GRANVILLE's work was beginning to be appreciated, and he received several offers of professional assistance for the conducting of this case from men of high standing in the legal world. On the 17th of February, 1772, the trial began before LORD MANSFIELD; and the great issues at stake, beyond the mere welfare of this one particular Slave, were made plain in the proposition with which the leading counsel for SOMERSET, Sergeant DAVY, prefaced his speech—"That no man at this day *is*, or *can be*, a Slave in England." The trial was a long one, and excited great interest, engaging the attention of many able men. Amongst the manuscript notes left by Mr. SHARP, is to be found the following reference to this important and now historic trial:—

"June 2nd. This day JAMES SOMERSET came to tell me that judgment was to-day given in his favour. SOMERSET was the last negro whom G. S. brought before LORD MANSFIELD by writ of Habeas Corpus; when his Lordship declared, as the opinion of all the Judges present, that the power claimed by the master never was in use here, nor acknowledged by the law; and therefore the man JAMES SOMERSET must be discharged. Thus ended G. SHARP's long contest with LORD MANSFIELD, on the 2nd of June, 1772"; and thus it was, for the first time, judicially announced that English law admitted of no Slave-holding in this country.

Dahomey and the West Coast.

HECATOMBS OF HUMAN SACRIFICES.

A Member of the ANTI-SLAVERY SOCIETY forwards us the following items of news, just received from the West Coast of Africa. In dealing with such a country as Dahomey it is necessary to withhold names of informants, but we are assured that full reliance may be placed upon the statements of our correspondent. The telegram which we publish below confirms what our correspondent relates as to the fearful slaughter of human victims during the long-continued funeral ceremonies in honour of the late king. We believe that not only the late, but the present, king received a civilised education in France, but, unfortunately, civilisation with Dahomians appears to be only skin-deep, a relapse into even greater barbarism being quite easy to the educated savage. This is not confined to Dahomey, nor to Africa, for we have known instances of Australian natives being brought to England and educated, who, on returning to their own country, took off their clothes, went into the bush, and were wilder than before.

The action of the French in Porto Novo, an adjoining settlement, appears to be highly beneficial, and one would not be sorry to see a similar civilising influence paramount in Dahomey.

The world has long been sickened by the appalling narratives which from time to time reach us of human sacrifices in Dahomey, and these have even been used by the Portuguese as an argument in favour of the Slave-trade, which they undoubtedly carry on with that country under the name of contract labour. As the labourers engaged to work in the coffee plantations of San Thomé and other islands on the African Coast are said to be Slaves who would otherwise be sacrificed, it is not unnatural for the contractors to say, "We are only saving them from a worse fate." This kind of forced labour in the Portuguese Islands of Africa has long been well known to Her Majesty's Government, and remonstrances have from time to time been addressed to Portugal. In November, 1882, for instance, EARL GRANVILLE forwarded a despatch to the British Minister at Lisbon which he had received from Her Majesty's Consul at Loanda, in which his Lordship stated that this system of labour, as at present carried on, was simply a form of the Slave-trade, and encouraged native chiefs to make wars and take prisoners whom they could dispose of at a profit. This kind of Slave-trade is, no doubt, the cause of the terrible raids made by the KING OF DAHOMEY, who, when he has made more prisoners than he can sell, slaughters a few thousands to keep up the abominable system of human sacrifice.

FORCED LABOUR.

My informant knows nothing of any French labour-traffic, but speaks of the Portuguese labour-traffic with Dahomey, which for several years had been carried on before the Franco-Dahomian War. The traffic commenced about 1886, and certainly went on until 1889. He does not know whether or no it still exists. It was carried

on, it appears, by one, CHACHA, a Portuguese Caboceer, a mulatto of the old De Souza type. The French Government is taking steps to abolish Slavery in the Porto Novo territory. No native courts or prisons are now tolerated. The courts and prisons existing under the rule of the native King TOPA are broken up. In June last, about 600 criminals were set free. They were in a wretched condition. The French have now established one court of justice and one prison for all criminals for the whole country. King TOPA is now an ex-king, with a pension of £1,000 a year from the French Government. Since the natives of Porto Novo have tasted the benefits of a civilised government, they feel contented, and would not under any consideration, change it for the Native Government, which was cruel and despotic.

HUMAN SACRIFICES.

The KING OF DAHOMEY has not ceased his annual raids into the interior of the continent. In 1890, after his defeat in his two engagements with the French (who defended Porto Novo against his fierce onslaughts), he made a desperate attack upon the Mahi country—a Popo tribe to the north of Dahomey, and captured thousands of people. In the beginning of this year, despite the threats of both the French and English Governments, he attacked the Baviba country, situated to the north of the Yoruba country, where he was defeated with heavy losses. It has been stated that he is making large preparations for the burial customs of his late father GELELE, the former King of Dahomey, who died in 1889. PRINCE KONDO, who has succeeded his father, has taken the new title of Gledazin. The new king is more daring than his father was, and promises to exceed him in cruelty and bloodthirstiness. *Report says that over 10,000 persons, men, women and children, will be slaughtered at the approaching burial customs!! . . .* It is reported that a German merchant at Lagos has imported 20,000 rifles and 200,000 cartridges from Germany for the KING OF DAHOMEY, and that these were landed at Whydah from a German mail steamer. Since this report was noised abroad, the whole country has been in a state of great consternation.

EXCHANGE COMPANY'S TELEGRAM.

“Father DORGÈVE, a Catholic missionary who has just arrived from Dahomey, says that the funeral ceremonies for the late king will last twelve months, during which time 4,000 Slaves will be sacrificed on his tomb. Father DORGÈVE says that the Slave-trade between Dahomey and Portugal is still carried on to a large extent, an order for 10,000 Slaves having been given just before he left Dahomey.”

SLAVES FOR MEXICO.

SAN FRANCISCO, September 8.—In Drake's bay, ten miles from this city, the American ship *Tahiti* lies with 300 Gilbert islanders securely locked in the hold. The vessel put into that obscure port, the captain says, because he wanted to repair damages by storm and he did not want to be bothered by the curiosity seekers, who would have swarmed over his boat in this harbour. The destination of the *Tahiti* and her cargo of savages is San Benito, Mexico, where these poor beings are being taken, ostensibly under contract, to work on coffee plantations. Captain FERGUSON, who was in charge until yesterday, declares the islanders have contracts by which the Mexican Government agrees to return them to their homes when their term of labour has expired. This was denied by the Mexican Consul. Federal officials were seen and Collector PHELPS said he would send a tug to the brig and ascertain just what was her cargo of living freight. The captains have been changed and fears are expressed that the vessel may give the customs officers the slip. Those familiar with this traffic say the 300 islanders are virtual Slaves.—*Montreal Weekly Gazette.*

Proposed Abandonment of Uganda.

SUMMARY OF LETTERS FROM CAPTAIN LUGARD.

A LONG, special article, devoted to the subject of the abandonment of Uganda, was published in *The Times*, of 28th September. The view taken by the writer is very strongly in support of Government assistance to prevent what he calls a "national calamity." We regret being unable to quote so lengthy a document, with the views of which we are mostly in accord, though we must demur to the statement that the establishment of a railway from the coast to Lake Victoria would effectually stop the Slave-trade in Central Africa. We believe, and have always maintained, that the construction of railways will do a vast deal towards checking the abominable Slave traffic; but, seeing that a large portion of the supply of Slave labour for Zanzibar, Pemba, and other islands of the Indian Ocean, is drawn mainly from the districts around Nyassa, it would require more railways than the one projected from Mombasa to Nyanza, before East African Slave portorage could give place to the steam-horse.

Shortly before his letter left, Captain W. H. WILLIAMS, R.A., had reached Fort Kampala, Uganda, with his welcome reinforcements. After his arrival Captain LUGARD allowed the burning grievances between the two parties to be re-opened. Hitherto he had kept back the discussion of these by various pretexts. But now that the fort was complete, and his position impregnable, and seeing that he had an able second in case of any disturbances, he thought it best to face the difficulty. Estates had been taken from the Protestants, the weaker party, and many murders had been committed. The King, having been forced into signing, detested the sight of Captain LUGARD, and refused to do justice or even to hear any complaints of the Protestants. The head chiefs had, however, made friends with Captain LUGARD, and he had acquired considerable influence with the Catholic leaders. The opening of the "Shamba question," however, threw back his work, for it broke up the goodwill which had been, to a certain extent, restored between the rival parties, and at last led to a serious outbreak. As usual, a spark set the whole ablaze. The drums beat suddenly, thousands of men began to get under arms, and, in an incredibly short time, both parties were drawn up for war. The Protestants were greatly outnumbered, having the King's party, the Catholics, and the Heathen against them. Captain LUGARD's position was very difficult, for, though he wished to remain neutral, he could not afford to see the Protestants beaten, and though the Catholic leaders were on his side yet they had little control over their followers, who were eager to fight Captain LUGARD's force as well as the Protestants. Having taken up a position on the King's hill, almost between the parties, with his small band of Soudanese under arms, and a Maxim gun in position, Captain LUGARD induced the chiefs of both forces to send messenger after messenger to the parties to tell them that if they did not disperse they would be fired on, regardless of which side they belonged to. Three times the bands of men were broken up in this way, but finally Captain LUGARD began almost to despair of avoiding a civil war between the Christians. In the event of this happening, every hut and house in the land would have been burnt, and the Mohammedans, who were in great force only a day's march

away, would have swooped down and exterminated the Christians while they were fighting among themselves. With much difficulty, however, he succeeded in settling some of the main disputes, and, as it turned out, these risings, which had appeared so unfortunate, had a beneficial influence upon the King, who now said that Captain LUGARD had saved him and his country, and had convinced him that his single intention in coming was to put the land in order. The Roman Catholic chiefs, too, who saw how impartial had been Captain LUGARD's attitude, were more than ever well-disposed towards him. Henceforward he saw the King constantly in private, and told him that he alone was ruining his country by taking a side instead of impartially administering justice. The King then declared in big Baraza all that Captain LUGARD had said, and announced that he intended to follow the advice given, and to be guided by his adviser. Since then, in spite of many disheartening checks, Captain LUGARD had been the instigator of every step taken, and as the parties could not agree, and the King was powerless, he was appealed to as arbiter. A "Statute-book" was started, and a law passed enacting that no chief should evict any one without the order of the King and Council, and that all men on an estate should work for the owner, irrespective of religion. Thus the daily evictions on both sides, which were the immediate cause of war and trouble, were almost entirely stopped. A number of grievances on the two sides were set off against each other, and latterly the bad feeling so far subsided and matters generally were so improved that Captain LUGARD felt it would be best to go out against the Mohammedans, so as to let the natives "blow off steam a little." The Mohammedan question was by this time becoming very serious. They were said to number 10,000 men, and to have the whole force of Kabrega and Unyoro at their backs. But, before the expedition could be started, the appointment of a general furnished a cause of contention, each party insisting on his being chosen from their side. Finally all agreed to refer the question to Captain LUGARD, who appointed the King. The latter was glad to compromise matters, for the KATIKIRO, who was believed to be the best man, and the Catholics, though vexed at a Protestant being chosen, agreed to the decision. When the letter was despatched it was hoped that the expedition would start in a few days.

Captain LUGARD had also established the nucleus of a local police force, the members of which patrolled the streets daily (in scarlet jackets) with his own men. A company (100) of Langitaries had also been drilled with much success. They knew already the bugle calls in the attack, and were fairly under fire discipline. A somewhat ambitious fort, with native houses and a large guard-house had been built, and a large residency was being erected.

MARTIN and the envoys had not yet arrived. But the position of Captain LUGARD and his force was now such that he considered it of little moment what the envoys might say, as he doubted, even if they were to lie or to cause trouble, whether the King, or the chiefs of either party, would like to see the force depart.

The stockade at Fort Kampala is on a more ambitious scale than any of those made along the route thither. In the mere line of track there are some 2,500 palm logs—mostly brought from a considerable distance. The walls of the store—30 feet by 15 feet—and a detached fort on a knoll, which enfilades nearly three sides of Kampala, are also of palm logs. The buildings inside took up far more time and caused more trouble than the stockade work.

Captain LUGARD reports that his relations with both French and English missions were most harmonious, though at one time he feared a little trouble with the

priests. He speaks of his treatment by Sir FRANCIS DE WINTON as singularly kind and considerate, and mentions that, besides most urgently-needed reinforcements, Sir FRANCIS had sent up a doctor, in answer to most earnest requests.

If the war against the Mohammedans turned out successfully, of which he was not over confident, Captain LUGARD hoped to be back in England in May next year. The three weeks for which he originally went out have already extended into a long period. [*These Letters contain news up to the 27th March, 1891.*]

The Upper Congo and its Tributaries.

THE REV. GEORGE GRENFELL, in a lecture delivered before the TYNESIDE GEOGRAPHICAL SOCIETY, described his explorations of the Mobangi branch of the Congo, which, we believe, has now been almost positively identified with the Welle discovered by Dr. SCHWEINFURTH, in 1868-1871. Probably, the Mobangi system will eventually form the highway to the provinces so long ruled over by EMIN PASHA, though we doubt whether, in the uncertain knowledge of that part of the world at the time Mr. STANLEY started on his mission, he would have found that route more available than the one he selected by the Aruwimi.

In the course of his lecture, Mr. GRENFELL made the following interesting remarks :—

“So they saw what a splendid system of navigable highways there was threading over the whole centre of the Congo basin—the grandest system of natural canals on the face of the globe. The Mobangi now opened up, and on which the ‘Peace’ had perhaps distinguished herself chiefly, because it promised fairly to become the great highway to the Central Soudan—was navigable for some 500 miles after they came to the rapids. At certain periods of the year these rapids were passable to steamers, and at all times boats could be drawn up by means of ropes. Having once passed these rapids, some 250 or 300 miles more were navigable, and that would bring us right up to GORDON’s outposts. GORDON’s ‘lost province,’ which had been shut off so effectually by the Mahdi, seemed to be almost accessible by steamer, and promised before long to be accessible by direct steam route from Liverpool or from the ports of Europe. From the ports of Europe to the mouth of the Congo the distance was 6,000 miles; up the Congo, 100 miles to the foot of the cataracts. The cataracts were now being passed by means of a railway, which had already progressed very considerably. The railway, after some 230 miles, brought them to the commencement of this great national highway through the Continent. Proceeding by that for 500 miles they came to the mouth of the Mobangi. Up the Mobangi, 450 or 500 miles, were the rapids, and after the rapids were another 250 miles of waterway. This brought them to the outpost of LUPTON BEY, one of GORDON’s lieutenants. They would see how remarkably this great system of waterways promised to influence the course of civilisation and of commerce. As a missionary, of course, he looked upon all this from a missionary’s point of view. But he was glad to see the help that was being sent out to Africa by way of legitimate commerce. Kind-hearted men were engaged in pushing their way and making profits, and were exercising, in many respects, a beneficent influence on the country. The KING OF THE BELGIANS was trying to introduce law and order in the Congo Free State, and to put an end to the Slave-trade.”

Ladies' Negro Friend Society, Birmingham.

THE Annual Meeting of the Ladies' Negro Friend Society was held on 30th October, at the Temperance Institute, Corporation Street. Rev. F. S. WEBSTER presided; and among those present were Captain HORE, F.R.G.S.; Revs. J. J. BROWN and A. O'NEILL; Messrs. A. ALBRIGHT, W. MORGAN, B. F. BRADY, B. IMPEY, MARSHALL STURGE, and JOEL CADBURY; Mrs. JOSEPH STURGE, Mrs. WILSON STURGE, Mrs. JOEL CADBURY, Miss EMMA CADBURY, Mrs. HUDSON, Mrs. WEBSTER, Mrs. WENHAM, Mrs. ROBINSON, Miss E. PHIPSON, Mrs. SMITHSON, Miss SMITHSON, Miss BRADY, Miss E. SOUTHALL, Miss R. B. SOUTHALL, Miss E. M. SOUTHALL, Mrs. GIBBINS, Mrs. WHITWELL, Mrs. T. SCOTT, Mrs. C. SCOTT, Miss STURGE, Miss BOTTOMLEY, Mrs. BARROW, Mrs. HOLLINS, Mrs. WASTELL, Mrs. J. E. BAKER, Miss BAKER, Miss SARAH CADBURY, Miss GODDARD, Mrs. S. KING, Miss E. JERMYN, Miss L. STURGE, Mrs. B. SCOTT, Mrs. GANSBY, Mrs. GEORGE CADBURY, Mrs. J. BAKER, &c. Mrs. WILSON STURGE read the report, which contained letters from various African missions which had been assisted during the year by the society. The letters spoke in a very encouraging manner of the success of the missions, and the need for more help in the different fields. Alluding particularly to the work of the East African Company, the report hoped that no hindrance to that work would arise from want of support in England, for not only did the British agents and *employés* act as a check to the Slave-trade, but in their trading operations, which extended from the port of Quillimane throughout the length of the Lower Zambesi and Lake Nyassa up to Lake Tanganyika, not a glass of spirits had been sold or given to the natives. Grants varying in amount from £5 to £25 had been made during the year, and had been gratefully acknowledged. Mrs. JOEL CADBURY read the financial statement, which showed that the income of the society during the year had amounted to £165 18s. 11d. The expenditure amounted to £117 10s. 3d., leaving a balance in hand of £48 8s. 8d. The grants made by the society during the year were:—To the ANTI-SLAVERY SOCIETY, £25. ELIAS SCHRENK, West Coast of Africa; the Cairo House; and ADOLPHE MAHILE, Basutoland, £10 each. F. C. ARNOT, Garengauze; Mrs. AITCHESON, Church Missionary Society, Uganda; Church of Scotland, Blantyre; Free Church, ELLIERT CLARK, Schools on the Congo; St. George's Orphanage, Capetown; and AMANDA SMITH, £5 each. Rev. J. A. JOHNSON, £3; and the Rev. COPELAND MORRIS, £3. The Chairman said the society was doing a most excellent work, the value of which could not be measured by the grants it sent out to the various missionary societies. The great value of the work was this: it led a great many ladies in Birmingham and the district to take an intelligent interest in the cause of foreign missions, and what he was never tired of asking for was that all Christian people should take an intelligent interest in the cause of the foreign missions. He spoke of the enterprise of the East Africa Company, and expressed a hope that they would be encouraged by financial assistance from England to carry on their work, inasmuch as in opening up the Dark Continent for trading purposes they would be able to do inestimable good to the missionary enterprises. (Applause). Captain HORE, in moving the adoption of the report, said he sympathised with the objects of the society because for the past sixteen years he had been a friend of the negro himself, striving by every means—by going into the heart of Africa as an agent of a Christian missionary society, and speaking in England, Australia, and America, on behalf of the African and his rights—to do his best to befriend those people. The object that society was aiming at was the abolition of Slavery and the

Slave-trade, the greatest curse of Africa, which kept the people down, and prevented the development of everything that was good in Africa and among the Africans. The society acted wisely in turning their attention in that direction. The Slave-trade was a crime, and the European, the Arab, and the native, joined in a certain sensibility of conscience in the matter, admitting that it was a crime; but all Christians should do all they could to put down the Slave-trade—and he would put it down by such force as was used at home, by means of the police and magistracy; and in making grants to Christian missionary enterprises they could not go far wrong. He gave an interesting descriptive sketch of the missionary work in which he had been engaged in the interior of Africa during the past thirteen or fourteen years, and said that near the coast the natives were drunken, immoral, and lazy, but they became so mainly through the influence of the people who came to them from the coast. In the interior the natives were a very industrious people, although uncivilised. He would not have them judge of the African by the report of a man who had passed quickly across Africa, and who, perhaps, had had to fight his way through. Such a man could only tell them how the native looked and acted in a condition of desperate excitement, and it would be as fair to record that as African character as it would be to say that a mob in a riot in one of our great cities indicated the character of the English people. The natives were in desperate excitement when they thought they had to defend their territory and their homes from deadly enemies; but their normal condition was cheerful, and they were very industrious, engaging in all sorts of homely pursuits. Those men who passed rapidly through the country could tell nothing of the arts and industries in which the natives were engaged. They were certainly living in utter darkness, without the sublime influence of religion; but they were not degraded people. So far as the Arabs were concerned, they liked the Europeans, but they disliked opposition to Slavery.

Captain HORE fully expressed the views of the ANTI-SLAVERY SOCIETY when he advocated in his speech the abolition of the legal status of Slavery; but we are unable to endorse some of the views he expressed respecting the institution of Slavery. The BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY has never given its adhesion to *gradual* emancipation, all such systems having hitherto proved worse than useless.

The Law of Slavery in Cambodgia.

WE have frequently drawn attention to the prevalence of Slavery in various forms throughout a great portion of the continent of Asia. In China, Siam, the Malay Peninsula, Afghanistan, Persia, and in neighbouring territories, the "institution" exists in varied degrees of harshness. A work recently issued by M. LECLÈRE, Resident of France in Cambodgia, entitled *Recherches sur la législation Cambodgienne (Droit privé)*, gives a detailed account of the system of Slavery prevailing in that French Protectorate, and the legislation which governs the system. Our space, however, prevents more than a passing reference to this interesting work.

M. LECLÈRE recognises four distinct categories of Slaves, viz. :—

- (1). Slaves of the king, which can neither be bought nor sold, and whose descendants are Slaves in perpetuity.
- (2). The Slaves of private individuals, who can be bought or redeemed.
- (3). Another class of Slaves belonging to private individuals, which can be *sold*, but not redeemed, and whose descendants are Slaves in perpetuity.
- (4). The Slaves of the Pagoda, which can be neither bought nor redeemed, and whose descendants are Slaves in perpetuity.

The writer gives full information as to the manner in which families and individuals become Slaves. Amongst the laws we notice a very curious ordinance, which appears to have been promulgated by a monarch, boasting of the peculiar name of PRÉA CHAY CHES SDA, for preserving the purity of the Bench. Under this ordinance the Judges are liable to become Crown Slaves, if their interpretation of the laws is incorrect, or if their impartiality is not above suspicion. Should the penalty pronounced upon them be the capital one, their wives, their children, and their Slaves are placed amongst the Slaves of the king, and their property is confiscated to the Treasury.

Unlike their former brethren in the western world, some of the Slaves can, under certain circumstances, appeal to the law for protection even against their masters.

Crown Slaves do not come under the jurisdiction of the Mandarins, and their position would seem to be superior to that of some of the *free* persons in the State. Another curious law is that which permits a Crown Slave to be at the same time the Slave of private individuals, when he has become indebted to the latter. After each periodical term of labour for the State is complete the Slave works for his creditors. The doctrine that the father is the chief, the master of the family, appears to prevail as it did in Rome, and the wife and family are as much his property as his Slaves or his cattle. A rude idea of justice has, in modern times, tended to prevent the sale of a wife without her consent, but the right to sell his children still remains to the father if he choose to exercise it.

Many of the laws as applied to the Slave are very harsh, especially with respect to the inter-marriage of Slaves and free persons. We are glad to see that the French influence has been exerted in favour of the Slaves, for a Royal Ordinance of January, 1877, formally prohibited the separation of Slave families, thus bringing into the written law of the Protectorate that which had been carried out previously by common consent.

"Remember them that are in bonds."—(Hebrews xiii., 3.)

This year the expenses of the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY are more than usually heavy, whilst its receipts are more than usually small.—Verbum Sap.

The Congo.

THE Missionary periodicals for August bring heartrending accounts of the state of affairs on the Upper Congo, where Slave-raiding and cannibalism appear to be rampant, whilst the frequency and ferocity of intertribal wars place the missionaries in a position of great danger. Many of the details are too ghastly for reproduction in these columns, but we make one or two extracts which bear more especially upon the Slave-trade. Writing from Monsembi, on the Upper Congo, on the 30th May, the Rev. W. H. STAPLETON, of the Baptist Missionary Society, says :—

“ . . . In choosing Monsembi as the site of our station we undertook the evangelisation of the dreaded Bangala tribes. These people have long been the terror of the river. . . . Slaving and raiding are regarded as their favourite occupations, and 'tis always asserted that any victims killed and carried off are eaten by their captors. The people of Opoto are spoken of as ‘fishermen,’ the Bobangi as ‘traders,’ the Bangalas as ‘cannibals.’ Since our settlement here, wars and rumours of wars have been the order of the day, and we were told that cannibalism was practised in a near town.”

Mr. STAPLETON then gives descriptions of some of the fighting and cannibalism of which he had been the witness.

“These,” he continues, “together with Slavery, are the curses of the Upper Congo.”

Anti-Slavery Meetings.

LECTURES BY MR. F. C. BANKS.

ON Wednesday evening, the 14th October, in the Presbyterian Church School, Shepherd's Bush, an address on the past, present, and future work of the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY was delivered by Mr. F. C. BANKS, the travelling representative of the Society. The Rev. H. MILLER presided. Mr. BANKS opened by a brief reference to early Anti-Slavery work, and its final complete success in regard to British dominions, and step by step followed the career of the Society ; its difficulties, its disappointments, and its triumphs up to the present day. He showed how the recent International Conference on the Slave-trade, held in Brussels, was practically due to the long-sustained efforts of the Society, and explained the disappointment and anxiety now felt as to the ultimate fate of the Brussels Act, because of the refusal of France, Portugal, and the U. S. of America to ratify the Act. It might be necessary, but he hoped otherwise, to induce our Government to use its influence to have the Acts enforced, independently of those Powers ; but, in the interests of humanity, it was very important to use every persuasion and moral efforts to lead the French Government to ratify the Act, for without it Arab Slave-merchants would, as at present, continue to run cargoes of Slaves under the protection of the flag of that nation flying from the masthead of the dhow, knowing that English and other commanders of war-vessels would not dare to fire at it for fear of international complications. Mr. BANKS then gave from various recognised authorities, such as

LIVINGSTONE, SPEKE, JOHNSTONE, STANLEY, Prof. DRUMMOND, Cardinal LAVIGERIE, &c., a graphic and startling account of the horrors of Slave-raiding in the far interior of Africa, and the miseries of the long and terrible march to the coast, and of the frightful loss of life involved, amounting, as trustworthy explorers state, to half a million victims per year. "Consider what that means," said the lecturer. It means that for every minute of our own happier and more fortunate lives, sleeping or waking, night and day, all the year through, one Slave perished, or was deliberately shot or clubbed to death in pursuit of this horrible traffic. Mr. BANKS then sketched the various modes of checking these horrors, and finally abolishing them, such as the abolition of the status of Slavery; the greater vigilance of our cruisers and those of other nations on the African sea-board; the united action of the Powers represented at Brussels, by sea and on shore, in carrying out the benevolent aims of the Brussels Act; the opening up of roads and railways into the interior; the more generous encouragements of missionary enterprise; and the bringing to bear on the responsible rulers in Slave-dealing countries the united moral pressure of the local representatives of Christian nations, &c., &c. Against wars, big or little, the Anti-Slavery Society sets its face. Its fundamental principle was to aid all Christian people in the carrying of the banner of righteousness, peace, and good-will into every corner of Africa, and into Mohammedan and other countries where Slavery was upheld. Morocco and Egypt were held up as examples of what moral suasion could do to check the evils complained of; and apart from the enormous difficulties and probable disasters that would attend the progress of an armed force, it was folly to sacrifice, very likely absolutely uselessly, many thousands of precious lives that other lives might be saved. War against the Arabs and their followers was not to be lightly undertaken by any nation in the far interior of Africa. After alluding to the present hopeful state of things in Zanzibar and Pemba, the lecturer referred to the recent success of the Society in the Court of Chancery, in securing the freedom and providing for the education and welfare of the two little Slave-boys, whose daily presence at the late African Exhibition in Regent Street was familiar to many persons. A forcible appeal to men to rally to the aid of the Society, and to women to use all their influence with men to expedite the freedom of all oppressed races, was appropriately followed by a reference to the tomb of LIVINGSTONE in Westminster Abbey, on which is engraved his heartfelt, passionate cry—"All I can add in my loneliness is, may Heaven's rich blessing come down on every one, American, English, or Turk, who will help to heal the open sore of the world." After Mr. BANKS had exhibited a Slave-yoke, the ponderous branch of a tree, forked at one end like a gigantic Y, and weighing about forty pounds, and explaining its use, the Rev. H. MILLER complimented and thanked the lecturer for his eloquent address, and urged his people to support the Society who had sent down so able a representative, and which was doing such noble work in the face of enormous difficulties. After singing and prayer the meeting separated.

On the evening of the 28th October, at the Lecture Hall connected with Clifton Congregational Church, Peckham, an address was delivered on the "Present state of Slavery and the Slave-trade, and the means used for its suppression." The lecturer, Mr. F. BANKS, spoke on behalf of the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY, and after briefly referring to its former triumphs, sketched the work now being done on the coast of Africa, in Egypt, Morocco and elsewhere, to secure the abolition of Slavery. He referred to the recent International Conference on the Slave-trade held in Brussels as one of the triumphs of the ANTI-SLAVERY SOCIETY, to whose long-sustained exertions that remarkable Conference was mainly due. He pointed to the

beneficent measures of the Brussels Act, and explained the deplorable consequences of delay in the execution of its provisions arising from the refusal of France and Portugal to ratify the Act, whilst, strange to say, non-Christian and Slave-holding countries like Turkey, Persia and Zanzibar had assented to the Act, and were prepared to fulfil their obligations in regard to it. The Rev. HENRY J. PERKINS, as pastor of the church and president of the meeting, thanked the ANTI-SLAVERY SOCIETY for sending Mr. BANKS to tell them of the noble work that was being done by the Society, and expressed the hope that Mr. BANKS would be able to visit them again and go further into the subject. There was a good attendance, and the frequent plaudits showed how deeply the subject was appreciated.

Mr. BANKS has also lectured at other places on behalf of the ANTI-SLAVERY SOCIETY.

Lovedale, South Africa.

MISSION TRAINING AND INDUSTRIAL SCHOOLS.

IN the case of the two little African boys, GOOTOO and INYOKWANA, noticed in the present and former numbers of the *Reporter*, the ANTI-SLAVERY SOCIETY was accused of attempting to exercise religious partisanship by offering to place Roman Catholic boys in the Presbyterian Institute at Lovedale.

To those who know anything of the aims and constitution of the ANTI-SLAVERY SOCIETY, the absurdity of such an accusation is apparent on the face of it, and requires no refutation. It may, however, be well to state that, had the application for a writ of *habeas corpus* been as successful as was that in the Chancery Division of the High Court of Justice, no question as to the boys being Roman Catholics could have arisen, for it was not until some time after the second action had been commenced that Mrs. THORBURN, who claimed right of possession in the boys, took steps to interest the Roman Catholics in their behalf, nor was it until another six months had elapsed that His Eminence CARDINAL MANNING appeared upon the scene and claimed the boys for his Church.

That the Institution at Lovedale is a fit and proper place for the reception of African children, of whatever creed, may be seen by a letter from Dr. GEORGE SMITH, published in the *Anti-Slavery Reporter* for July and August, 1890. That letter states that half of a large party of children captured in the Red Sea by H.M.S. *Osprey* were handed over by the British Government to the Roman Catholics, the other half being forwarded in an English ship of war to South Africa, and placed under the care of the authorities at Lovedale. A photograph of this second party will be found upon the last page, and we think it will be admitted that in Anti-Slavery matters neither Her Majesty's Government nor the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY can be justly accused of either political or religious partisanship.

Liverpool and the Slave-Trade.

LIVERPOOL, with the Liverpuddlians—as Manchester people delight to style them—owed much of its early wealth to the occupation of “blackbirding,” as the Slave-trade was euphemistically called. There are Liverpool gentlemen still living who tell the story how, when COLMAN the younger was playing there “in good King GEORGE’s glorious days,” the audience had hissed him for some fancied fault. COLMAN tried to amend the censured action, but the captious critics hissed again. Whereupon COLMAN strode to the front, and with words and tone that literally “petrified” the house, declaimed—“Are you hissing me? *You*, the people of Liverpool, hissing *me*? Why, there isn’t a brick in your accursed city but what’s cemented with the blood of a Slave!” But Liverpool was not alone in the Slave business. There are traditions of houses being haunted—owing to the mortar being of the same composition as that of Liverpool—both at Bristol and at Lancaster; which last place seems almost to have dropped out of memory as a port. Yet fine and large ships were built there till, of quite recent years, the new port of Barrow seems to have captured and enlarged the industry and the ships, owing doubtless to its closer proximity to where the “hematite” ore lives.—*Fair Trade.*

FORM OF BEQUEST

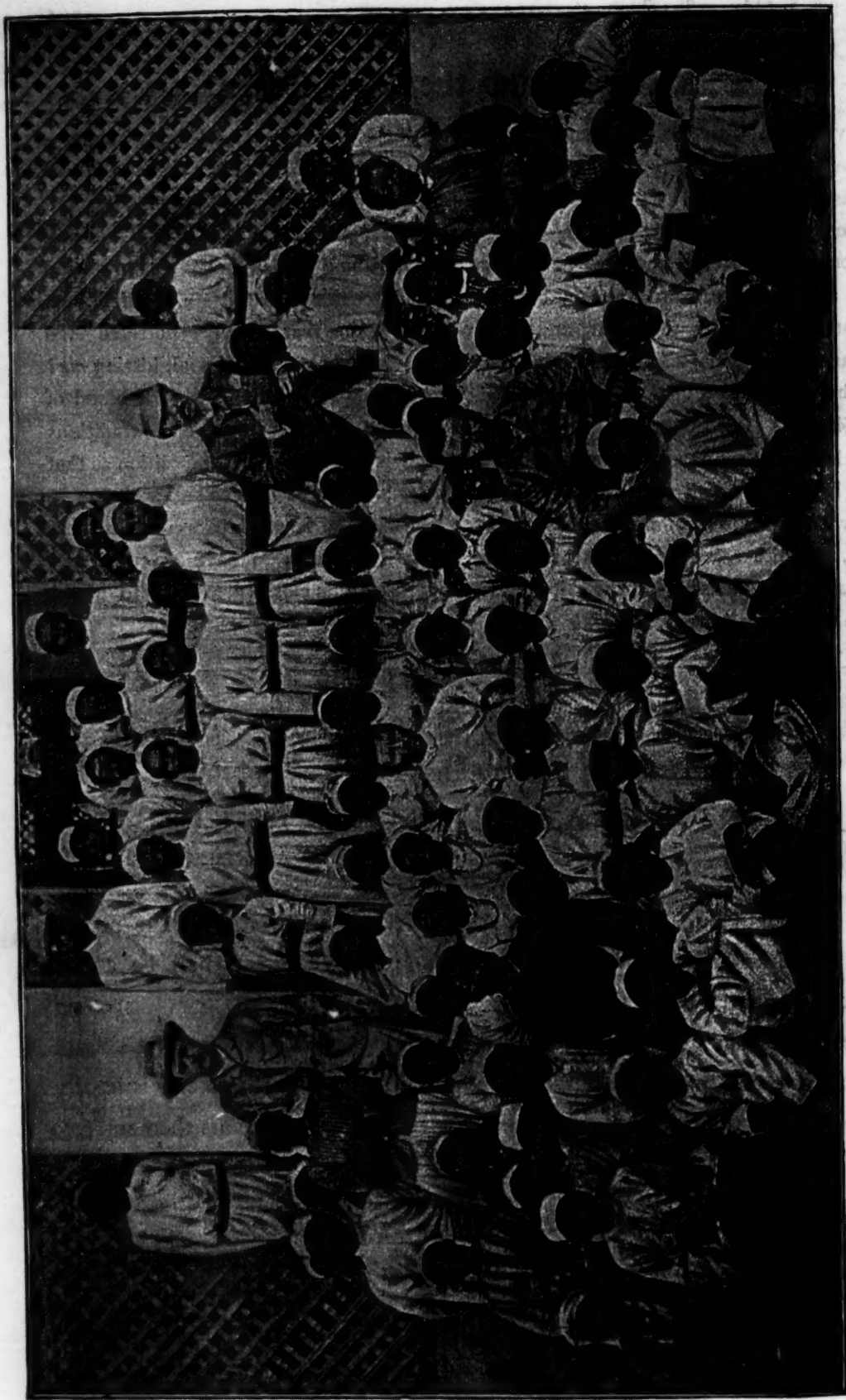
TO THE

ANTI-SLAVERY SOCIETY.

"I give to the Treasurer of the ANTI-SLAVERY SOCIETY, or to the person for the time being acting as such, whose receipt I direct shall be a full discharge for the same, the sum of £ sterling
(free of Legacy Duty) to be applied for the general purposes of the said Society, to be fully paid out of such part of my personal estate as is legally applicable to such purpose, and in priority to all other payments thereout."

Anti-Slavery Reporter.

*The annual subscription to this—the only publication in England of the kind—is **Three Shillings** for the six two-monthly numbers. It is gratis to Subscribers to the ANTI-SLAVERY SOCIETY of **Ten Shillings** and upwards. Apply to the Editor, 55, New Broad Street, London, E.C.*



GALLA SLAVES RESCUED BY BRITISH CRUISERS AND BROUGHT TO ADEN.
Cared for by Free Church of Scotland Mission and now transferred to Lovedale Institution, South Africa.